THE Pilgrim's Progreſs FROM THIS WORLD TO That which is to come: The Third Part.

Delivered under the Similitude of a

DREAM.

SHEVVING

The ſeveral Difficulties and Dangers he met with, and the many Victories he obtained over the World, the Fleſh, and the Devil.

TOGETHER,

With his happy Arrival at the Celeſtial City, and the Glory and Joy he found to his Eternal Comfort.

To which is added,

The LIFE and DEATH of

John Bunyan,

Author of the Firſt and Second Part; this Compleating the whole Progreſs.

LONDON: Printed By *E. Millet*, for *J. Deacon*, at the *Angel* in *Gilt-ſpur-ſtreet*, without *Newgate*; *J. Back*, at the *Black Boy*, on *London-bridge*; and *J. Blare*, at the *Looking-glaſs* on *London-bridge*, 1693.

Licenſed, and Entered,

According to Order.

THE

PREFACE

TO THE

Chriſtian Reader.

Reader,

IN this Book is ſet forth a tedious Pilgrimage through the many dangerous hazards of the Wilderneſs of this World, to the Heavenly *Canaan* of Eternel Reſt and Peace: In which, though under the Similitude of a Dream, is Livelly repreſented the ſtate of our Chriſtian warfare; wherein

fighting valliantly under the Banner of Chriſt, the great Captain of our Salvation, we ſhall aſſuredly overcome our Spiritual Enemies, and be Victorious Conquerours over thoſe Temptations that beſet frail Humane Nature, and would hinder us from leaving in a good time the City of *Deſtruction* (which is this World and its fruitleſs Pleaſures, Cares, and Incumberances) to Journey towards the Heavenly *Jeruſalem*, which is the true Center of our endleſs Happineſs, in the fruition of unſpeakable and Soul-raviſhing Joys, that know no Date nor Conſummation.

This has been in the former,

as

as well as preſent Age, a way of writing that has been extreamly taking, repreſenting to the mind things that command our moſt ſerious Thoughts and Attentions, and work more upon the minds of Men, than if delivered in plainer terms; however, to the diſcerning Chriſtian there is nothing in this that is obſcure, or difficult to be underſtood, nothing but what is grounded upon Sacred Truths, and the Mercies of God in Jeſus Chriſt, held forth to us by his aſſured Word.

It is a Piece ſo Rare and Tranſcending what has hitherto been Publiſhed of this kind, that I dare, without any fur-

ther Apology, leave it to the Cenſure of all Mankind, who are not Impartial, or Byaſſed: And ſo not doubting but it will render Comfort and Delight, I ſubſcribe my ſelf, as heretofore, your Souls hearty well Wiſher, and Fellow Labourer in the Vineyard of our Lord Jeſus,

J. B.

To

To his Worthy Friend, the Author of the Third Part of *The Pilgrims Progreſs*, upon the Peruſal thereof, &c.

THough many things are writ to pleaſe the Age,
Amongſt the reſt, for this I dare ingage,
Where Virtue dwells, it will acceptance find,
And to your Pilgrim, moſt that Read, be kind.
But all to pleaſe would be a Task as hard,
As for the Winds from blowing to be barr'd.
The Pious Chriſtian in a Mirrour here,
May ſee the Promis'd Land, and without fear
Of threaten'd danger, bravely travel on,
Until his Journey he has ſafely gone,
And does arrive upon the happy ſhoar,
Where Joys increaſe, and Sorrow is no more:
This is a Dream, not fabl'd as of old;
In this Expreſs the Sacred Truths are told,
That do to our Eternal Peace belong,
And after mourning changes to a Song.
Of glorious Triumphs that are without end,
If we but bravely for the Prize contend:
No Pilgrimage like this can make us bleſt,
Since it brings us to everlaſting reſt:

So well in every Part the Scene is laid,
That it to Charm the Reader may be ſaid,
With curious Fancy, and create delight,
Which to an Imitation muſt Invite:
And happy are they, that through ſtormy Seas
And dangers, ſeek Adventures like to theſe,
Who ſell the World for this great Pearl of Price,
Which once procur'd will purchaſe Paradice:
He who in ſuch a Bark does ſpread his Sails,
Needs never fear at laſt thoſe Proſperous Gales,
That will conduct him to the Land, where he
Shall feel no ſtorms, but in a calm ſhall be,
Where, Crown'd with glory, he ſhall ſit and ſing
Eternal Praiſe to his Redeeming King,
Who conquering death deſpoil'd him of his ſting

So wiſhes your Faithful Friend,

B. D.

Theſe

These Lines are humbly Recommended to the Reader: Written upon the Peruſal of this Book, &c.

IN reading of this Book I plainly find,
The thoughts are ſuited to the Author's mind:
For he who Virtue loves, of Virtue ſpeaks,
And the ſtrong chains of Vice with courage breaks
What here at firſt ſeems clouded, ſoon reveals
The Pilgrims Joys, which he no more conceals,
But till he tryes his Patience and his Love,
To travel towards the Kingdom that's above:
Some interpoſing fears have time to Reign
But thoſe by Faith expell'd his Soul again;
Clears up, and like the Bow that paints the Skyes,
After a Shower, (on which Mankind relies,
As a ſure pledge the Deluge ſhall no more
Make all one boundleſs Sea without a ſhoar)
Gives certain hopes that Heavens Anger's paſt,
And he his Lot in a bleſt Land has caſt.
You write ſo plainly, that the weakeſt mind,
Under Similitudes, may comfort find:
A guide you give, that by the hand does lead
Thoſe Pilgrims that the heavenly roads do tread,

And

And tells them always where the danager is,
How to ſtep over, or to wiſely miſs
The ſtumbling blocks that Satan dayly lays,
To overthrow them that mind not their ways;
So being bruiſed againſt Rocks of Diſpair,
Or doubt, or fear, they know not how, nor where;
They faint and languiſh in the middle way,
Or back to Egypt *haſte without delay,*
Preferring darkneſs to the glorious day
They were approaching. This Book has my voice,
And is of all in this kind the moſt choice;
Peruſe it well, and you will find it reach
From earth to heaven; in it what it well does teach,
If you'd be bleſt, then mind what it does preach.

L. C.

THE

THE

Pilgrims Progreſs,

In the Similitude of a

DREAM.

The Third Part.

AFter the two former Dreams concerning *Chriſtian*, and *Chriſtiana* his Wife, with their Children and Companions Pilgrimage from the City of *Deſtruction* to the Region of Glory; I fell aſleep again, and the Viſions of my Head returned upon me: I dreamed another Dream, and behold there appeared unto me a great multitude of People, in ſeveral diſtinct Companies and Bands, travelling from the City of *Deſtruction*, to the Town of *Carnal Policy*, the Village of *Morality*, and from the reſt of the Cities, Towns, Villages, and Ham-

lets that belong to the Valley of *Deſtruction*: For ſo was the whole Country call'd that lay on this ſide of the Wicket-gate, which the Man *Evangeliſt* ſhewed unto *Chriſtian*; and ſo was alſo all that Country called, that was ſcituated wide of the Gate, on the Right hand and on the left, extending it ſelf along by the Walls and Borders of that Region, wherein lay the way to the Heavenly Country. This was the name of that Province, even the Valley of *Deſtruction*.

Now I ſaw in my Dream, that all the High-way Roads, and Lanes, that led from the Valley of *Deſtruction* toward the Gate of the Way of Life, were full of People who were travelling toward that Gate, and ſome of them walked along very vigorouſly, others halted and grew weary, through the violent heat of the Seaſon, which made them e'en ready to faint, for it was in the (*a*) hotteſt time of all the year, and the Sun burnt up the Herb of the Field, and ſcorch'd the poor Travellers, ſo that many of them were forced to ſit down and reſt themſelves, and in the night-time many of them returned back again to their old Habitations, others more hardy then the reſt,

a Time of Perſecution.

reſt, went on till they came to the Slough of Deſpond, where *Pliable* forſook *Chriſtian*, and there falling into the filth and mire of that place, were ſo disheartned, that they return'd in whole *droves* to their own dwellings again; and very few there were who would venture through the Slough, yet ſome got very dexterouſly over the Steps, without being in the leaſt bemired, whilſt others, through Ignorance, or Heedleſsneſs, miſſing thoſe Steps, were forced to wade through the Dirt, which was very deep, and made their paſſage exceeding painful; but at length with much ado they weathered the point, maſter'd the difficulties of that horrid Quagmire, and got ſafe upon dry ground.

Among the reſt of the Travellers that got over this Slough, I ſaw a young man of an amiable Countenance walking by himſelf, after he had got clear of the Slough, but he was all over bedaubed with the filth of that place, which made him go very heavily on, for what with ſtruggling to get through, and what with the diſmal apprehenſions he lay under, during his paſſage, he was extreamly weakned, and his Joynts were looſned: Beſides, it was the nature of the dirt of this place, to cauſe a trembling

bling and diſorder in the Limbs of thoſe that were defiled with it, and to whatſoever part of their Body it ſtuck, there it would do them ſome Injury. Now the young man being all over clammed with it, he went a very ſlow pace, his Head hanging down, his Hands quivering, his Feet tripping at every the leaſt unevenneſs and ruggedneſs in the way, and a ſpeck or two of the Dirt being ſpatter'd near his Eyes, made him dim-ſighted, ſo that he grop'd along like one that is blind, and ſometimes ſtep'd out of the Path.

In this condition he was, when at length I ſaw in my Dream, and he ſate down upon the ground to bemoan his ſad eſtate, and he wept very bitterly; and behold a bright Cloud hovered over his head, which gradually deſcending overſhadowed him, and out of the Cloud a hand was reached forth, which with the tears that ran like Rivers from his Eyes, waſhed the Dirt off his Face and his whole Body, ſo that in a moment (as it were) his ſight and his ſtrength was reſtored to him again, and a voice came out of the Cloud, ſaying, *Son of man, go on in the ſtrength of the Lord thy God.* So he was mightily comforted and refreſhed after this, and began to rouze up himſelf, being more

more nimble and active, more vigorous and ſtrong then ever he was before, and his Eyes being healed alſo, he clearly ſaw the ſhining Light, that *Evangeliſt* ſhewed to *Chriſtian*. Then he tript along over the Plain, and made directly up to that Shining Light, by means of which he quickly found the *Wicket-Gate*: At which he knocked aloud, minding what was written over the Gate, *viz. Knock and it ſhall be Opened.*

Now I ſaw in my Dream, that as ſoon as he had knocked at the *Wicket-Gate*, a whole ſhower of Arrows were ſhot at him from the Caſtle of *Beelzebub*, ſo that he was wounded in ſeveral places, and extreamly frightned at the adventure, which made him knock again and again very hard, for fear thoſe that ſhot him, ſhould come and kill him out-right, before he could get in; but preſently, to his great comfort, the Gate was opened to him, and when he that opened the Gate ſaw the Arrows ſticking in his Fleſh, he bid him haſte in, for fear of more danger; ſo he ſtepped in, and made obeiſance to the Man that opened the Gate, for he ſeemed to be a Perſon worthy of Reverence, by his grave Countenance and compoſed Behaviour: So he ſpake to the Man, whoſe name was *Good-*

will, and said, *Sir, Having heard of the Fame of the Heavenly Country, and being informed by several Travellers, that the way to it was by this Gate, I being weary of living in the Valley of* Destruction, *and earnestly desirous to see that Region of Bliss, humbly made bold to knock at this Gate, which you have been graciously pleased to open to me; for which high favour, I return you my humble and hearty thanks: But as I stood at the Gate, after I knocked the first time, I was shot with these Arrows, which you now see sticking in my Flesh, and I fear I am mortally wounded, for my Spirits fail me, and there is a Mist before my Eyes*; and with that he fell at *Good-Will*'s Feet, begging him to tell him where he might find one that had Skill to prove his Wounds and cure them, if not Mortal. So *Good-Will* taking compassion on the Young-Man, asked him his Name. *My Name*, replyed the Young-Man, *is* Tender-Conscience, *I was born and bred in the Town of* Vain Delights. Then *Good-Will* having Register'd the Young Man's Name, he wrote a Certificate, and gave it him, bidding him deliver it at the next House, which was the House of the *Interpreter*, withall shewing him the way to it, for it was but a little way off from the Gate: *There*, says he,

you

you will find a Remedy for your Wounds, and see many glorious things.

Then I saw in my Dream that *Good-Will* gave to *Tender-Conscience* a strong Crutch, made of *Lignum Vitæ*, or the *Tree of Life*, to rest himself upon, and ease his Feet as he went along, he having nothing before in his hand, but a weak Twigg of *Vain Opinions*, which he gathered from the *Tree of Knowledge*, growing on the Banks of the *Waters of Confusion*. This weak Reed was all the Staff that *Tender-Conscience* leaned upon in his Journey; till such time as *Good-Will*, bidding him throw it away, gave him the aforesaid strong Crutch, which he bid him be sure not to part with, for that it would be of singular use to him all the way, and especially now he was wounded, for that it had a particular Vertue to stay the bleeding of Wounds. So *Good-Will* having given *Tender-Conscience* ample directions to find the way, bade him farewell, and left him to go forward in his Journey.

Then *Tender-Conscience* began to pluck up his Spirits, being much comforted, eased, and supported by the Crutch which *Good-Will* had given him. For no sooner was he in possession of it, but his Wounds

abated in bleeding, and by that time it grew warm in his hand, it ſent forth a certain odoriferous Perfume, which exceedingly refreſh'd his Spirits, and he found himſelf grow ſtronger and ſtronger, by the healing vertue of this wonderful Crutch. Thus travelled he, till at length he arrived at the Houſe of the *Interpreter*, where knocking at the Door, one preſently opened it, and asking his buſineſs, *Tender-Conſcience* made anſwer, *I would ſpeak with the* Interpreter, *who I underſtand is the Maſter of this Houſe*; ſo he called the *Interpreter*, who came forthwith to *Tender-Conſcience*, and demanded what he would have.

Tender-Conſcience. Sir, ſaid *Tender-Conſcience*, I was recommended to you by one *Good-will*, who keeps yonder *Wicket-gate*. For travelling from the Town where I was born, in the Valley of *Deſtruction*, toward the Region of *Life*, I came to the *Wicket-gate*, as I was directed, and as ſoon as I had knockt there, I was ſhot with theſe Arrows that you ſee now ſticking in my Fleſh, and when the Gate was opened, I made my Condition known to *Good-will*, and told him I was afraid ſome of my Wounds were Mortal, deſiring him to acquaint me where I might find a Phyſician,

ſo

ſo he recommended me to you, giving me this Certificate of his hand, and bidding me deliver it to you, aſſuring me that in this place I ſhould find a Remedy for my Wounds, and ſee many glorious things; he likewiſe gave me this ſtrong Crutch which you ſee in my hand, which has afforded me great comfort and aſſiſtance, by refreſhing my fainting Spirits, ſupporting me in the way, and putting a ſtop to the exceſſive bleeding of my Wounds: But 'tis from you that I hope for the finiſhing the Cure.

Interpreter. *Welcome, Young-Man*, ſaid the *Interpreter*, after he had read the Certificate, *come in and partake of the good things of this Houſe, and before you go away I hope to ſee you whole and ſound.* So he conducted him into a Parlour, and asked him ſeveral queſtions concerning his Country, and the manner of his Life there; to all which *Tender-Conſcience* made particular anſwers, giving him an exact account of his Education, and how he had ſpent the time of his Youth till that day; after which the *Interpreter* narrowly ſearch'd the Wounds which he had received by the Arrows that day, and applyed a Sovereign Balſom to them, whereby *Tender-Conſci-*

ence became ſtreightways whole and ſound; and the *Interpreter* cauſed the Arrows that he had pull'd out of his Body to be laid up ſafe, as a memorial of his narrow eſcape from Death. Then he carried him into the Dining-Room, and entertained him at a Rich, yet Frugal Banquet, feaſting him with the beſt Reſtoratives in the World; for he conſidered that *Tender-Conſcience* was weak and feeble, and had a tedious Journey to go, therefore he judg'd it neceſſary to treat him with dyet of ſtrong nouriſhment, that he might be the better enabled to undergo the hardſhips of Travel in that tireſome Road.

After the Banquet was over, he carried him into the ſeveral Apartments of the Houſe, and ſhewed him all the excellent things which *Chriſtian*, and *Chriſtiana* his Wife, with their Children and Companions, ſaw in this place. And when it grew toward the going down of the Sun, he conducted *Tender Conſcience* into the Dining-Room, where they took a moderate Repaſt together, and ſpent the reſidue of that Evening in profitable diſcourſe; the *Interpreter* taking that opportunity to inform him fully of the Laws and Cuſtoms of that Country, and to inſtruct him in his way,

with

with directions what Company he ſhould keep or avoid, and how he ſhould behave himſelf all along the Road. Then he ſhewed him to his Chamber, and left him to his Repoſe.

The next morning by break of day *Tender-Conſcience* aroſe, and prepared for his Journey; and the *Interpreter* having performed all the good offices of complete Hoſpitality, told him he would bear him Company a little way, which kind offer *Tender-Conſcience* gladly embraced, both becauſe he was a ſtranger altogether in thoſe parts, and becauſe he was in love with the *Interpreter*'s good Converſation. So they walk'd out together, and taking their way over a large Corn-field, through which there lay a path into the High-road from the *Interpreter*'s Houſe, they came to a Lane, on each ſide of which there ſtood a Mannor-Houſe, with Lands belonging to each of them. Then *Tender-Conſcience* took notice that the grounds of one Farm were all in a flouriſhing and proſperous Condition, a plentiful crop of Corn, lovely fat Paſtures, and thoſe well ſtockt with Cattel, the Fences every where ſtrong and cloſe, and all things in exceeding good Caſe. Whereas on the other ſide, the

oppoſite

oppoſite Farm, lay at ſixes and ſevens (as the old ſaying is) ſome part of the Ground was over-grown with Nettles, Briars, and Thorns, and all manner of unprofitable Weeds; the other part was uncultivated, and lay covered with Stones, the Fences down, and wild Beaſts brouzing up and down on what they could find, all things lying at Rack and Manger, ſo that there was not the leaſt ſign of a future Harveſt. At which *Tender-Conſcience* greatly marvelled, and asked the *Interpreter* the Reaſon, why there was ſo great a difference between the two Farms, ſince lying ſo cloſe together, the one was a daily reproach to the other? To which the *Interpreter* replyed, He that owns that Farm on the right hand, which you behold in ſo fair and flouriſhing a condition, is the Kings Tenant, as likewiſe is the other, for both the Mannors belong to the King of the Country: Now upon a time the King taking his Progreſs this way, and being informed that he had two fair Farms in this place untenanted, and that for want of looking after, they were both run to ruin; (for at that time they were both alike) he put them preſently into the hands of theſe two Men who live in them now, telling them withall,

all, for their encouragement, that they ſhould not only live Rent-free, (ſaving ſome homage to be paid at his Court) but ſhould alſo be removed to Pallaces of ineſtimable Dignity and Value, provided they would but be induſtrious and cleanſe the Farms, and improve them with the beſt Husbandry they could, becauſe he loved not that any of the Crown Lands ſhould run to ruin: So theſe two Men were put in poſſeſſion of the Farms, each had his Houſe and Lands apart.

Now the Man on the left hand taking a ſurvey of his new Farm, and finding it all over-grown with Weeds and Briars, cover'd with Stones, the Fences down, wild Beaſts ranging up and down in the grounds, and all things like a Wilderneſs, he ſate down and folded his Arms, deſpairing ever to cleanſe his Farm, or bring it into any order; ſo he fell to Rioting and Drunkenneſs, to Gaming and Wantoneſs, never regarding his Farm, or ſo much as once thinking of it, ſo that he is run deeply in Debt, and has loſt his Reputation among all his Neighbours, and unleſs he ſpeedily take up, and ſet himſelf to cleanſing and manuring his Farm, he will certainly fall into the Kings diſpleaſure, who will caſt

him

him into Priſon for neglecting his Farm, (for ſo he threatned them at the firſt) whence he cannot eſcape till he has made full ſatisfaction to the King for his hainous offence.

But on the contrary the Tenant on the right hand having ſurvey'd his Farm in like manner as the other did, and finding it in the ſame condition, all run to ruin and diſorder; he conſidered with himſelf the great favour he had received in being intruſted with one of the Kings Farms, and how heinous a Crime it would be to ſlight ſuch a Benefit as was propoſed to him, both for the preſent and future, if he would but improve his gift. Then he conſidered likewiſe, that though it was a great Farm, and all in manner like a Wilderneſs, yet by endeavouring every day to cleanſe it, in time he ſhould compaſs the whole.

Theſe conſiderations made him ſet about it with all ſpeed, and he began by little and little to weed it, and remove the Stones off from the Ground, and ſo by daily labouring at it, he at length reduc'd it to this good order as you ſee it in now; and he is in aſſured hopes of obtaining the Kings promiſe, and of being removed to a more noble and honourable Station.

In my Opinion, ſaid *Tender-Conſcience*, *the Farmer on the left hand is very much to blame, in neglecting ſo fair an opportunity of raiſing himſelf; had he but followed the ſteps of his oppoſite Neighbour, and done ſomething every day toward the cleanſing of his Farm, he might by this time have reap'd the benefit of it, and had the returns of plentiful Grops, beſides the continuance and increaſe of the Kings favour, who would, no doubt, in time have been as good as his Word, and preferr'd him to ſome higher Dignity.*

Interp. Juſt ſuch, ſaid the *Interpreter*, is the Condition of you Travellers, who come from the Valley of *Deſtruction*, and are going to the Region of *Life* and *Glory*: The King of that place only requires of you to Husband well his Gifts and Graces, to improve your Talents, and perſevere to the end of your Pilgrimage, and then you will be tranſlated to Eternal Manſions. Now the way to do this, is not to be diſcouraged with the length of your Journey, nor frightned with the apprehenſions you may have of the Difficulties to be overcome, and the Dangers to be encounter'd by the way: But you muſt arm your ſelf with a firm Reſolution to go through all, making ſome Progreſs every day; for to

ſtand

ſtand ſtill is to go back; and therefore like the wiſe and induſtrious Farmer on the right hand, who every day weeded and ſtoned ſome part of his grounds, ſo muſt you daily go on and gain Ground, thus like him you will in due time perfect your Labour and Travel, and finiſh your Courſe with Joy. The *Interpreter* gave him many more good Counſels and Admonitions, as they walked along, till they came to the High-way that was fenced in on either ſide with the Wall of Salvation, and there the *Interpreter* gave to *Tender-Conſcience* the Kings Royal Paſs, ſignifying to him that it would be of ſingular uſe to him throughout his Journey to the Heavenly Country: So wiſhing him a proſperous Journey, and eternal Happineſs, he bid him heartily farewell.

Then I ſaw in my Dream, that *Tender-Conſcience* wept when he was to part with the *Interpreter*, being raviſhed in Spirit with inexpreſſible love to his Company, foraſmuch as he had healed his Wounds, entertained him moſt courteouſly, ſhewed him many excellent and glorious things, and given him the Kings Warrant, or Paſs, whereby he ſhould be inabled to travel more ſecurely and quietly to the Region of

Life:

Life: Beſides he was naturally very affectionate, and could not brook a ſeparation from ſuch a Friend, without burſting into Tears. But at length overcoming his Paſſion he ſat forward in his Journey, and came to the place where the Croſs ſtood, where *Chriſtian*'s burden fell from off his back, and tumbleing into the Sepulcher, (which was at the bottom of the Riſing Ground whereon the Croſs ſtood) was there buried.

Now I ſaw in my Dream, that hard by the Croſs were built two Houſes, the one was called the Houſe of *Mourning*, and the other was called the Houſe of *Mirth*, and they were ſcituated on each ſide of the Croſs, the one on the right hand and the other on the left: Now as *Tender-Conſcience* kept the path up the Hill, there came out of the Houſe of *Mirth* ſome young men to meet him, and they ſpake to him ſaying, *Whence comeſt thou? and whither art thou going?* Then *Tender-Conſcience* made anſwer, I come from the Valley of *Deſtruction*, and am going to the Heavenly City the Region of *Life* and *Glory*; but I perceive it grows late, and I am a ſtranger in the Way, and therefore would gladly take my repoſe this Night ſomewhere hereabouts, if I might find

find ſo much favour among any of the Inhabitants of this place. Then the young men made anſwer, and ſaid, *There are none but theſe two Houſes which thou ſeeſt, in all this Pariſh, that give entertainment to Strangers, and if thou wilt go along with us to yonder Houſe* (pointing to that on the left hand) *there thou wilt find good uſage, merry Company, and all things that your heart can wiſh for, and in the morning we will travel along with you, for we only lodge there to night, and in the morning will ſet forward toward the Heavenly City.* By ſuch inticing words and perſwaſions as theſe, they prevailed upon *Tender-Conſcience* to go along with them, ſo as he drew near to the Houſe, he heard a great noiſe, as of them that make merry, Singing, Dancing, and playing on Muſical Inſtruments, with much Laughter, at which *Tender-Conſcience* was greatly aſtoniſhed; but as he came up to the Houſe he ſaw written over the Door, theſe words, *viz.* THIS IS THE HOUSE OF MIRTH, then he remember'd the words of the Wiſe Man (*a*) *That it is*

a *Eccleſ.* 7. 4. *better to go to the houſe of mourning*

b *Eccleſ.* 7. 6. *than to go the houſe of feaſting*: And again, *That* (*b*) *heart of the Wiſe is in the houſe of mourning, but the*

hear

heart of Fools is in the house of mirth. So he asked the young men, what that House was called on the other side of the Cross? And they told him it was called the HOUSE OF MOURNING; moreover they railed and scoffed at the People that lived in it, and told him that none but a few dull Phlegmatick Fools ever frequented it; but *Tender-Conscience* weighed more the words of the Wise Man, than their slanderous Tongues, and told them he would go seek a Lodging at the House of Mourning; then they laughed at him, and called out the rest of their Companions to deride him, but he departed from them and passed by the Cross, at the sight of which he was transported with unspeakable, Love, Grief, Compassion, and such like Affections; the young men and their Companions all the while following him, and making a mock at his tenderness, and as he wept at the foot of the Cross, they fell a laughing, ranting, and roaring, till at length he rose up and made haste to go to the House of Mourning, where he was no sooner arrived, but two Grave, yet Comely Women bid him kindly welcome, saying to him, *We saw how you were like to be seduced into the House of Mirth, and*

were

were rejoyced to behold your reſolution not to enter into that Seat of Vanity; we alſo ſaw your conſtancy in withſtanding their taunting Scoffs and Mockery, and how you were not aſhamed of the Croſs, but the ſight of it pierced your heart with Divine love, and cauſed your eyes to pour out Rivers of Tears, while thoſe prophane wretches laughed you to ſcorn, all this we beheld with great ſatisfaction; and now come in thou bleſſed of the Lord, and reſt in this place till to morrow, and then thou mayeſt go in peace. So *Tender-Conſcience* went in along with the Courteous Matrons, who waſhed his Feet, and having refreſhed him with a morſel of Bread and a little Wine, with a few Figs, Raiſins, and Almonds, they fell into diſcourſe about the Perſon who ſuffered Death on the Croſs; and the Eldeſt Matron ſpoke to this effect.

Eld. Matr. How vain and prophane are thoſe poor Wretches who deſpiſe the Croſs of Chriſt, and are become bitter Enemies both to him and his Sufferings. They profeſs to believe in God and worſhip him, yet at the ſame time give both him and themſelves the Lye in their practice: They profeſs to believe Chriſt Crucified for our ſins, yet at the ſame time they Crucify him themſelves afreſh

afreſh, and put him to open ſhame. They lay an Embargo on their Faith, and ſuffer it not to launch beyond the narrow limits of their Sences. And taking up their Religion on the Credit of Fleſh and Blood, their carnal Paſſions are made the Standards of its practice, and whatſoever thwarts their Luſts, is baniſhed their Converſation. Hence it comes to paſs, that what at firſt was eſteemed dull and unpleaſing, was by degrees ſlighted and neglected, till at length it is become the object of their deriſion and ſcorn, as you ſee experimented in the Houſe of Mirth this Evening.

Youngeſt Matr. *And that which is the more ſurprizing, is, that theſe very Perſons pretend to be honourers of the Croſs, and Diſciples of Chriſt Jeſus: Their Houſe is built as near the Croſs outwardly as ours is, and yet at the ſame time they are Enemies to thoſe who tread in the ſteps of him, who ſuffered that Ignominious Death for our ſakes.*

Tender-Conſcience. Ay, ſaid *Tender-Conſcience*, the three young men told me they were going toward the Heavenly City, as well as I, and if I would but repoſe my ſelf in the Houſe of Mirth this Night, they would bear me Company on the morrow, but as ſoon as they perceived that I would

would ſeek a Lodging in the Houſe of Mourning, they turned their Compliments into Scoffs, their pretended Civility into real Rudeneſs, and their feigned pious Purpoſes into open Prophaneneſs, railing at you and your Houſe, and all your Gueſts, deriding and laughing at me for a Fool and Madman, like thoſe *Greeks* to whom the Croſs of Chriſt was fooliſhneſs, and all that took it up, or bore any affection to it, were eſteemed as the off-ſcouring of all things. Such was my entertainment among them; for whereas before they were merry in the Houſe, Singing, Dancing, and playing on Inſtruments of Muſick, ſo ſoon as the three young men gave intimation to them of my deſign, they forſook their Melody, and came running out of the Houſe to mock and deride me, ranting and roaring, and raiſing great laughter, while I ſate weeping by the Croſs.

Eld. Matr. It is worth ones obſervation, to ſee by what degrees men arrive to that height of ridiculous Vanity, as well as notorious Impiety. Firſt, they let looſe the reins to their wanton humour, in trivial and ſmall matters, delighting in nothing ſo much as in a Jeſt, or Droll, in common and ordinary Converſation; thus having habitu-

habituated and uſed themſelves to a Jocular vein, they can hardly forbear to play the wags with things of more ſerious Importance, as the affairs of Juſtice, and the Publick State, then being as it were Steel'd and hardned in this wanton humour, they at laſt fall to Mocking and Jeſting at the moſt Holy and Religious things, verifying the ſaying of the Wiſe Man, *He who contemns little things, ſhall fall by little and little.* Certainly vain Mirth, and exceſſive Laughter do but raiſe a duſt in the eyes of the Soul, and interrupt her more ſerene and ſtedfaſt Proſpect of better things. And the moſt innocent Jeſts may be reckon'd like Muſhroomes, which well ordered and ſpiced may do no harm, but can do no good. Whatſoever habit the Soul gets, it is hard to remove it, and the habit of exceſſive Laughter is moſt difficult to be overcome, becauſe it is a faculty eſſential to our nature to laugh; and he that gives way to it, and to common Jeſting, betrays his mind to an unmanly likeneſs, and an habitual vanity, which afterward he will find it difficult to root out. And therefore ſeaſonable was the advice of the Holy Apoſtle *Paul*, when he counſelled the(a) *Epheſians* to avoid fooliſh talking

(a) a *Epheſ.* 5. 4.

king and jesting; and the
a 1 *Thess.* 5.22. (*a*) *Thessalonians* to abstain from all appearance of evil. Now what was said to them, no doubt is written for our Instruction, and all Christians are obliged to observe their sage Counsels in this as well as other matters, and not to pick and chuse what precepts and Counsels we please to obey, as if we would compound with God for the quarter or half performance of his Will. And though this prohibition of vain Jests and foolish Mirth seem to be of small moment with some, yet it is good to observe every tittle of the Word of God with great Reverence. And you have done the parts of a wise man in forsaking the House of Mirth, and coming to the House of Mourning: For they think this life to be but a Pastime, or a Market for Gain. (*b*)
b *Isa.* 5.12.14. *They drink wine in bowls: The Harp and the Viol, the Timbre and the Pipe are in their feasts, but they regard not the work of the Lord, neither consider the the operation of his hands. Therefore Hell hat inlarged his self, and opened his mouth withou measure, and their glory, and their multitude and their pomp, and he that rejoyceth among them, shall descend into it.*

Younge

Young. Matron. Neither is it leſs worthy of Remark, by what Artifices and Miſ-repreſentations the People belonging to the Houſe of Mirth do indeavour to frighten Travellers from coming to our Houſe, bringing an ill name upon it, and telling them we are ſad melancholy Folks, nothing to be heard here but ſighing, lamenting, and groaning, and that many poor Travellers have been driven to deſpair in this place, and made away with themſelves. Whereas there is nothing of this true, for our ſorrow is not wordly ſorrow, which bringeth death, but mourning and repentance unto life, which needeth not to be repented of. In our ſighs we rejoyce, and in our tears we ſmile, as it is written, *They that ſow in Tears, ſhall reap in Joy.* And the deepeſt of our groans are but forerunners of the Souls Triumph over Sin and Death, and there is ſo near a neighbourhood betwixt this kind of grief, and the moſt exalted pleaſure, that it is hard to diſtinguiſh betwixt one and the other. While our Eyes rain Tears, the Clouds that cauſe them are ſcatter'd from our hearts; and that very tempeſt of ſighs and groans, which threatens to rent our Breaſts in pieces, does but ſweep and

cleanſe the Air of our Souls, and render it more calm and ſerene than it was before thus ſpringeth light from darkneſs, peace from War, and Life from Death. And ſo far is this Houſe from leading any to de-ſpair, or to be the occaſion of their de-ſtroying themſelves, that on the contrary many who have come from the Houſe of Mirth in that condition, when their Means were all ſpent in Rioting and vain Mirth, have deſired harbour with us, and in a little time have recovered their Judgment, Reaſon, and Senſe again, and have gone away full of comfort and ſatisfaction.

Now by this time it grew late, and they broke up Company, cauſing one of the Houſhold to ſhew *Tender-Conſcience* to his Lodging having wiſhed him a good Repoſe. He, returning them hearty thanks for their good Counſel and edifying diſcourſe, took his leave for that Evening, and went to reſt. In the morning he roſe early, and prepared for his Journey, being extreamly pleaſed with the entertainment he found in this place, ſo that he burſt out a Singing in his Chamber,

Bleſſed be God who Travellers doth guide,
And with his wings doth them from dangers hide;

My

My foot had well nigh slipt, when I was led,
Within the House of Mirth to take a Bed:
But better things remembring I retir'd,
As I was by the grace of God inspir'd;
They laugh'd, I wept, they mock'd while I did wail,
And at the House of Mourning they did rail:
The House of Mourning solid Joys does bring,
Whilst that of Mirth behind it leaves a Sting.

Now whilst he was singing these last words, he heard a great noise without, and looking out of the Window, he saw several that belong'd to the House of Mirth, who had beset the House of Mourning, and demanded to have the man delivered to them, that came in there the last night; this put *Tender-Conscience* into no small fright, so that he fell to Prayer, and behold three shining ones appeared to him, and bid him be of good chear, for they would deliver him out of his Enemies hands; then one of them breathed on him, saying, *Be thou changed*, and he was immediately transformed, and became a new Creature, and his Face which before look'd meager and pale, now became ruddy and shining, his Eyes sparkling like Diamonds, so that those that had seen him before could not know him now. Then the se-

cond presented him with change of Raiment, cloathing him in a White Robe, whereas before he was in a Crimson colour'd Garment. The third also set a mark in his Forehead, giving him such a Roll, with a Seal upon it, as *Christian* had given to him; so the three shining ones pronounced a blessing on him, and bid him go away in Peace, for that no evil should befall him. Then *Tender-Conscience*, acquainting the *Matrons* with what had happened to him, and taking his leave of them, went boldly out with his Crutch in his hand, and passed through the midst of the lyers in wait, and no man knew him, or had power to say to him, *Who art thou?* but he departed from them in peace, as the shining ones had foretold him.

Then I saw in my Dream, that *Tender-Conscience* walk'd a great pace, till he was out of sight of the House, and of the lyers in wait, for he had still some dread remaining upon him, which spurred him on to hasten out of their reach. Thus he walk'd till he came to the foot of the Hill *Difficulty*, and having drank nothing that day, he stooped down, and drank of the Spring that ran by the bottom of the Hill, then he sat down a while and consider'd which way

to

to go, for there were three paths, one right up the Hill, and the other two went round by the bottom of the Hill to the right hand and to the left. That path which went ſtreight up the Hill was very ſteep and cragged, and that which went round the bottom on the left hand was broad and even, curiouſly ſhaded with rows of Trees on each ſide, and the Spring winding along by the Path ſide, which was very pleaſant and inviting: Again, that on the right hand was alſo ſmooth and even ſhady and pleaſant, and ſeemed to wind about upwards. So that *Tender-Conſcience* thinking this Path would bring him to the top of the Hill, as well as the ſteep one, he made choice of it; now the name of this Path was *Danger*, and the name of the other on the left hand was *Deſtruction*: So he went in the Path of *Danger*, which brought him up round by the ſide of the Hill into a great Wood, which he enter'd, the Path leading him through the middle of the Wood; now the Wood ſeemed very pleaſant and delightful at the firſt entrance, the Birds ſinging in the Trees, and the Wind ruffling the Leaves made a very ſweet harmony, and the Path was green and ſmooth, but as he walked far-

ther in, the Trees overſhadowed it, and ſtood ſo thick, that it ſeemed dark and diſmal; moreover he heard the howlings and roarings of Wild Beaſts, for the Wood was infeſted with Wolves, Bears, Leopards, Dragons, and other fierce Creatures of Prey, which made *Tender-Conſcience* to tremble for fear, and his heart failed within him, ſo that he immediately returned again by the ſame way by which he came in, and he run as faſt as he could till he got clear back again out of the Wood, and then he ſlackned his pace by degrees, till at length he came to the Spring, at the bottom of the Hill *Difficulty*, and there he ſat down again to conſider which way to go, or what courſe to take; at length after much muſing, he call'd to mind that ſaying, *Narrow is the way that leads to Life, and few there be that find it*; and again, *Broad is the way that leads to Death, and many there be that enter in thereat.* So he view'd the Path that lead directly up the Hill, and it was exceeding narrow, and the other two Paths that went round by the bottom were very broad: Upon which he preſently concluded, that he muſt take the ſteep and narrow Path, how difficult ſoever it ſeemed to Fleſh and Blood. So up he went panting

anting and gaping for breath, ſo tireſome was that way; and by that time he had ot up half way the Hill, he was very uch ſpent, and grew ſo faint and giddy y reaſon of the great height and ſteepneſs f the aſcent, that he was ready to tumble own backwards again. At length he ame up to a place, where was a Cave in he ſide of the Hill, and at the mouth of he Cave ſat a Man, whoſe name was *Good Reſolution*. Now he ſeeing *Tender-Conſcience* coming up the Hill panting and gaſping; and almoſt beat off his Legs, ſaluted im in this manner,

Good Reſolut. *Brother, I ſee that thou art weary and faint, therefore I pray thee turn in here with me into this Cave and reſt thy ſelf a while, and when thou haſt refreſhed thy ſelf and gathered ſtrength, then go forward in the name of the Lord. I am placed here by the Kings Order to adminiſter relief to poor tired Pilgrims.*

Tender-Conſcience. Then ſaid *Tender-Conſcience*, Sir, I thank you for your kind Invitation, which I gladly accept of, for indeed I am quite ſpent, and my heart fails me.

So he went along with the Man into the

Cave, and they ſad down together on Seats cut out of the Solid Rock. Now I ſaw in my Dream, that the Room where they ſate was pure Alabaſter, and did let in certain Sky-lights at the top, which gave *Tender-Conſcience* a view of many rare pieces of Antiquity cut out of the Rock. (*a*) There were the Figures and Repreſentations of many famous Worthies, and Renowned Men of Old, who through Faith had done many marvellous things. There was the Repreſentation of *Abel* offering a greater and more acceptable Sacrifice than *Cain*, and of *Enoch* who walked with God, and was tranſlated without ſeeing Death; and of *Noah* who was an hundred and twenty years building the Ark, to the ſaving his Houſhold, and the Kinds of all Living Creatures. There was alſo the Repreſentation of *Abraham*, who when he was called, obeyed God, to go out into a place, which he ſhould afterwards receive for Inheritance, and he went out, not knowing whither he went. There was alſo repreſented, how by Faith he abode in the Land of Promiſe, as in a ſtrange Country, as one that dwelt in Tents with *Iſaac* and *Jacob*, Heirs with him of the ſame Promiſe.

a *Heb.* 11. 4, 5, 7, 8.

For

For they looked for a City having a Foundation, whose Builder and maker is God. All these Men lived in Faith, believing the Promises, and receiving them thankfully, confessing they were Pilgrims and Strangers on Earth: For they that say such things, declare plainly that they seek another Country. For if they had been mindful of their own Country from whence they came out, they had leisure to have returned: But they desir'd a better, that is, the Heavenly, wherefore God is not ashamed to be called their God, and hath prepared for them a City.

Now *Tender-Conscience* was greatly pleased, and much comforted with the sight and consideration of these things, so he looked farther, and there he saw the representation of *Abraham* offering up *Isaac* (to whom it was said, *In* Isaac *shall thy seed be called*) and of *Isaac* blessing *Jacob* and *Esau*; and of *Jacob* blessing his Sons, the twelve Patriarchs. Then he looked on that side of the Room which was opposite to the entrance of the Cave, and there was represented in Alabaster work, how *Moses* when he came to Age, refused to be called the Son of *Pharaohs* Daughter; chusing rather to suffer adversity with the People of God,

than to enjoy the pleaſures of ſin for a ſeaſon: And how he forſook *Egypt*, not fearing the Kings wrath, but regarding him that is Inviſible; and how he led the People of *Iſrael* through the Red Sea as on dry Land, which the *Egyptians* attempting to do, were all drowned. And how the Walls of *Jerico* fell down at the ſound of their Rams horns. Many more things were there repreſented, as the famous acts of *Joſhua*, *Gideon*, *Barac*, and *Sampſon*, *Jeptha*, alſo of *David*, *Samuel*, and the Prophets, who through faith ſubdued Kingdoms, wrought Righteouſneſs, obtained the Promiſes, ſtopped the Mouths of Lions, quenched the violence of Fire, eſcaped the edge of the Sword; of weak were made ſtrong, waxed valliant in Battel, turned to flight the Armies of the *Aliens*. And of others who have been tryed by Mockings, and Scourings, by Bonds, and Impriſonments, who were ſtoned, and hewen aſunder, tempted and ſlain, wandring up and down in Sheeps Skins, and Goats Skins, being deſtitute, afflicted, tormented, whom the World was not worthy of, they wandered in Wilderneſſes and Mountains, in Denns and Caves of the Earth, and theſe all through Faith obtained a good report, and received the Promiſes. The

The whole room where they ſat was adorned round with ſuch kind of Figures as theſe, which *Tender-Conſcience* viewed with a great deal of delight, and he took courage from theſe glorious Patterns, his Spirit which before languiſhed, now began to revive and flouriſh within him, ſo that he burſt out a ſinging in this manner,

Ah puny Soul! Faint-hearted mind!
Weak as the Chaff before the Wind!
Long have I waver'd to, and fro,
But forward now I'll boldly go:
Since me ſuch noble Patterns move,
I'll mount the Hill, on wings of Love:
Methinks my heart within me burns,
And all inflam'd to Godward turns;
What tho' in the Seraphick fire,
My Raviſh'd Spirit ſhou'd expire?
Yet Phœnix-*like it will revive,*
And in Immortal glories live.

Then *Good-Reſolution* ſeeing *Tender-Conſcience* ſo mightily refreſh'd with the things he had ſeen, told him that he had yet greater things than theſe to ſhew him, ſuch as would e'en raviſh his Soul with Joy to behold; ſo he had him out of that Room, by a long entry or paſſage cut out of the Rock,

and

and full of Sky-lights that were let in at the top, and brought him to another Cave, where dwelt a man named *Contemplation*, the man ſat ſtill in a Chair of pure Diamond, muſing and ſilent, neither ſaid they any thing to him, or he to them, but juſt as he ſaw them enter, he drew back a Curtain which hung before the farther part of the Room, and veiled half the Room; ſo that when any one came in firſt, he could not ſee what was in the farther part of the Room. But ſo ſoon as the Man *Contemplation* had with a ſtring, which he held in his hand, drawn back the Curtain, what a goodly and glorious ſight was there! How dazling were the things that there preſented themſelves! For that part of the Room was ſo contrived, that by letting in a certain Sky-light from the Roof of the Cave, your Eyes are immediately ſurpriz'd with a thouſand Splendours, that part of the Cave being all an intire Rock of Diamond, yet ſo Artificially poliſh'd, that by the Reflection of the Sun-beams, it repreſented to you a moſt glorious City, whoſe Streets were paved with pure Gold, and the Walls of Pretious Stones, the Inhabitants walking up and down in long Robes, and glittering like the Stars. Alſo it re-

preſented

preſented the King of that place, ſitting on a Throne of a Glory, a fiery Stream iſſuing from before him, thouſands of thouſands miniſtred unto him, and ten thouſand times ten thouſand ſtood before him, whoſe Faces were like the Lightning, and their Eyes like Lamps of Fire; their Arms and their Feet were like to poliſhed Braſs; in ſhort the whole appearance was full of Luſtre and Magnificence.

Tender-Conſcience was aſtoniſhed above meaſure at the ſight of theſe Glorious things, and raviſhed with an inexpreſſible delight, inſomuch as he wiſhed to live and dye in that place, for he had never yet ſeen ſuch a goodly ſight before in all his Life; he continued gazing on the lovely Objects, neither could he take his Eyes off from looking, till ſuch time as *Good-Reſolution* drew the Curtain again, and ſo veiled them from his ſight, for he was afraid, leſt by too long gazing on ſo much brightneſs, his Eyes might receive ſome damage; remembering that laying of the Wiſe Man. *He that gazeth upon Majeſty, ſhall be oppreſſed with Glory.* So he had him back again through the Paſſage that led to his own Cave, and when they were come into the Cave, he deſired *Tender-Conſcience* to ſit down

down and meditate on what he had ſeen; ſo *Tender-Conſcience* ſat down to meditate, while *Good-Reſolution* got ready a ſmall Collation, of Fruits, of Herbs, and of Wine, to refreſh him, and make him more vigorous and active in going up the reſt of the Hill. *Oh, Sir,* ſaid *Tender-Conſcience, trouble not your ſelf for me, nor take any care about Meat or Drink, for what I have ſeen ſince my coming into this place is both meat and drink to me, I feel my ſelf ſtrengthened by it, and my Spirits enlivened, ſo that methinks I could even fly up the reſt of the Hill.* Then *Good-Reſolution* made anſwer, If the bare ſight of theſe Glorious things has wrought ſuch a wonderful effect upon you, how much greater influence may be expected from the mature conſideration and application of them, if the bare view of the Landskip be ſo pleaſant, how much more delightful will it be to think, that the City there repreſented is the place whither you are going, and that you ſhall live there for ever, and be Cloathed and Crowned with Robes and Crowns of endleſs Glory? But I muſt warn you of one thing, that will happen to you a little after your departure from this place, as it does uſually happen to all Pilgrims who have ſeen the Glorious things

of

of this Cave, for leſt they ſhould be exalted above meaſure, through the abundance of *Revelations*, there is generally given unto them a Thorn in the Fleſh, the Meſſenger of Satan to buffet them, becauſe they ſhould not be exalted above meaſure. And thus it is like to befall you, when you are gone from this place. Now to the end you may not be dis-heartned, when this thing comes to paſs, I tell you of it now, that being forewarn'd, you may be alſo fore-arm'd; and I exhort you to have always in your mind the famous Examples of theſe Worthies which you ſee repreſented before your Eyes, who ſtemm'd the Tide of Worldly Croſſes and Perſecutions, ſtood the brunt of all manner of Temptations, till having at laſt weather'd the point, and got the ſtart of the World, the Fleſh, and the Devil, they enter'd into the Joy of their Lord, and took poſſeſſion of an everlaſting Inheritance. Theſe things you ought always to have in remembrance, as you travel along, and eſpecially when you meet with any temptations or dangers, as you muſt expect in this Journey: At ſuch a time you ought to reflect on the Glorious things you ſaw in my Cave, and in the Cave of *Contemplation*, and in ſo doing

doing you will find great Comfort and Relief. So he desired *Tender-Conscience* to refresh himself with such entertainment as his Cave afforded, assuring him, that though it was plain and homely Diet, yet he was heartily welcome to it, and would find the benefit of it as he went up the rest of the Hill. Then *Good-Resolution*, after the Repass was over, renewed his Counsel to *Tender-Conscience*, and told him what Houses and Inns he should use thereabouts in his way, and what he should refuse and avoid, adding many wholesome Instructions; at length *Tender-Conscience*, full of Courage and Joy, took his leave, giving him humble thanks for the favours he had done him.

Now I saw in my Dream, that by that time *Tender-Conscience* was got a pretty distance upward from the Cave, he was met by a Man whose name was *Spiritual-Pride*, but *Tender-Conscience* knew not his name at first, so the Man saluted him in this manner, *Hail thou beloved among the Sons of men, thou darling of the King of Heaven, who hast undertaken a great and tedious Pilgrimage from the Valley of* Destruction, *toward the Region of* Life *and* Glory; *who hast escaped the temptations of the House of* Mirth, *and rather*

rather chosen to go into the House of Mourning; *who hast escaped the Paths of* Danger *and* Destruction, *and hast nobly ventured to ascend by the unpleasant and rugged path of the steep Hill* Difficulty, *and hast enter'd into the Cave of* Good-Resolution, *and seen the glorious things of his Cave, and the more glorious things in the Cave of* Contemplation: *Now I am sent to Congratulate thy good success, and to tell thee, thy Journey is at an end, thou hast all along fought a good fight, thou hast kept the Faith, and now thy Course is finished, and there is laid up for thee a Crown of Righteousness; come turn in with me, and I will shew thee thy Reward, which is secured for thee, and thou needest not travel or toil thy self any more, but take up thy Rest with me.*

Then *Tender-Conscience* was much astonished at the Mans words, and wondered how he could tell him so exactly what he had done, and where he had been; and he said within himself, *Surely this Man is a Prophet, or greater than a Prophet!* So he began to be puffed up in his mind, to think how the man called him the Beloved among the Sons of Men, and Darling of the King of Heaven. *Surely*, said he in his heart, *my lot is fallen in goodly places, I have a fair Inheritance:* So he followed the man who led

led him aside out of the Path that went directly up the Hill, and brought him to an exceeding high Tower, whose top was higher than the top of the Hill it self, but before they came to the Tower, even as they were going along, *Tender-Conscience* cast his eye upon the Back of the Man, and there he saw written SPIRITUAL PRIDE; so he remember'd the Counsel of *Good-Resolution*, how among the rest of his wholesome Instructions he bad him beware of *Spiritual Pride*, who would certainly meet him on the way, and endeavour to seduce him to the Tower of *Lofty Thoughts*, and when he had got him to the top, would cast him down headlong, and break him to pieces. So *Tender-Conscience* made no more ado, but run away as fast as he could back to the Path again, and so went forward up the Hill, rejoycing that he had escaped from *Spiritual Pride*, who with flattering Speeches, and deceitful words sought to intice him out of the way, and bring him to Ruine and swift Destruction. Then I looked after *Tender-Conscience*, and saw that he went a great pace upward, till at length he came to the top of the Hill, even to the (*a*) Stage that was built to punish such upon,

(*a*) 2 *Part p.* 60.

upon, who ſhould be afraid to go farther on Pilgrimage, where *Miſtruſt* and *Timorous* had their Tongues bored through with an hot Iron, for indeavouring to hinder *Chriſtian* in his Journey, as was to be read on the Plates that hung before the Stage.

Now I ſaw in my Dream, that as *Tender-Conſcience* went along, that ah'Old man met him on the way whoſe name was *Carnal-Security*, and he ſpake to *Tender-Conſcience* in this manner,

Friend, whence comeſt thou, and whither art thou going?

Tend. Conſ. To whom *Tender-Conſcience* replyed, *Sir, I came from the Valley of* Deſtruction, *and am travelling toward the Heavenly Country.*

Carnal-Security. Truly you have undertaken a great and hazardous Journey, and the perils you have gone through are many; but now the worſt of your way is paſt, the reſt being pleaſant, ſafe and eaſie: It is convenient for you to reſt your ſelf a while after your toils, and the weariſome ſteps you have trodden ſince you firſt ſet forth from your Native Country, and eſpecially ſince you muſt needs be tired and quite out of breath, through the extream ſteepneſs of the Hill *Difficulty*, which you laſt aſcended.

Therefore

Therefore if you pleaſe to take up your quarters with me, you ſhall be heartily welcome, and you will be the better ſtrengthened and enabled to go forward on your Journey: My Houſe ſtands not far off from this place, and if you will accept of my offer, I will be your Guide to my Habitation.

Tend. Conſc. *Sir, I muſt confeſs your Civility is very acceptable to me, and very ſeaſonable at this time, for indeed I am pretty well beat out with travel, and beſides, it grows toward night, therefore if you pleaſe, I will go along with you.*

So they went along together, and the Old Man had him through a Lane on the left hand of the High Road, which brought them to a ſtately Palace, whoſe Gates ſtood wide open, and they came into the firſt Court, which was all green and full of Flowers, having ſeveral delightful Arbors Artificially built round it, and a Chryſtal Fountain in the middle of the Court. There were alſo beautiful Trees planted round it, on whoſe Boughs innumerable birds of ſeveral kinds ſat chirping and ſinging, with admirable harmony. So as they walked together croſs the Court, there met them an ancient Lady, accompanied by

by two beautiful young Damosels, on whom she leaned: The name of the Lady was *Intemperance*, and she was the Wife of *Carnal-Security*: Now it seems these two had built this Palace here, to inveigle Pilgrims, and seduce them out of their way to the Heavenly Country, as the Palace called *Beautiful* was built for the Relief, Comfort, and direction of Pilgrims in their Journey. But poor *Tender-Conscience* knew nothing of all this; he that had so lately escaped the Snare that *Spiritual-Pride* had laid for him, was now caught in the Gins of *Carnal-Security*.

Now I saw in my Dream, that the Lady *Intemperance* bid *Tender-Conscience* welcome to her House, and so did the two young-Damosels that attended her, who were her daughters, the name of the one was *Wantonness*, and the name of the other was *Forgetfulness*. Then she desired him to approach nearer the House, so they all walked together through the first Court, and came to the entrance of the Second; there the Lady *Intemperance* desired them all to sit down, whilst she reached several bunches of Grapes, which hung down from a Vine that covered the place where they sate, and she squeezed them into a Golden

Cup

Cup which ſhe held in her hand, and having taſted thereof, preſented it to *Tender-Conſcience*, bidding him drink it off, ſo he did accordingly, and preſently he was Intoxicated therewith, and began to dally with Mrs. *Wantonneſs*, at which the Lady *Intemperance*, and her Husband *Carnal-Security*, ſeemed not to be diſpleaſed, but rather to incourage him, by giving him another Cup full of the Juice of the Grapes, which work'd ſo mightily in his weak head, that having tumbled and dallyed a while with Mrs. *Wantonneſs*, on a bank of ſweet Flowers, at length he fell aſleep in the Arms of Mrs. *Forgetfulneſs*. Then they cauſed him to be carried into the Palace by two of their Servants, and laid on a ſoft Bed in the beſt Chamber of the whole Houſe, reſolving if poſſible to win him by all means to tarry with them, and not to go forward on his Journey; to this end they prepared an excellent conſort of Muſick, who were planted out of ſight of the Bed whereon *Tender-Conſcience* lay, yet ſo as they might be heard as plain as though they had been by his Bed-ſide, but could not be ſeen by him, if he ſhould awake out of his ſleep. And they were ordered to play the ſweeteſt Airs and moſt

melodious

melodious Tunes their Art could furnish them with, all the while he was asleep, and likewise to keep on playing, if he should chance to awake. For it was the nature of these Grapes, of whose Liquor he had drank so plentifully, to make some people sleep many years together, others to sleep all their Lives time, and very few had the power to awaken, especially in any short time; and it was the nature of the Musick to create Dreams in them that slept, pleasant, delightful, and inchanting Dreams. And those who dyed sleeping were carried out of the Palace to a certain place, where they were tumbled into the Lake of Destruction, which Lake is at the end of that Path which led to the left hand, at the bottom of the Hill *Difficulty*. It is a burning Lake, and has burned from the beginning of the World, and will do so for ever and ever. Now this was the end of those poor Wretches, who being seduced into the House of *Carnal-Security*, and having drank of the Wine of *Intemperance*, and committed folly with *Wantonness*, at length fell asleep with *Forgetfulness*, who if they dye sleeping, are forthwith cast into the burning Lake, *which is the second death.*

Now it came to pass that though *Tender-*

Conscience

Conſcience ſlept a great while, being lull'd by ſound of ſuch incomparable melody, yet they having not taken notice of his ſtrong Crutch which he had in his hand, nor knowing its ſecret and wonderful Vertues, did not remove it from him. By which means he at length awoke from his ſleep, rouzing himſelf up, and wondering from whence all this delicious harmony ſhou'd come. For his Crutch, being in his hand all the while he ſlept, at length, as he went to turn himſelf in his ſleep, he hit himſelf a blow in the Eyes with the Crutch, which awaken'd him. Then he began to wonder, as I ſaid, where he was, and how he came there, and what Muſick that was; at length he call'd to mind, how an Old Man had invited him into his Houſe very kindly, and how his Lady had given him of her Wine to drink, and how he had dallied with Mrs. *Wantonneſs*, but he could not call to mind how he came upon this Bed, but concluded that he had been drunk, and ſo brought into the Palace, and with this thought, and the pleaſant harmony of the Muſick, he was juſt ready to fall aſleep again, but that at the ſame inſtant there came ſuch a terrible Clap of Thunder, as was almoſt enough to have awakened

wakened the very dead. At this his heart quaked within him, and the Musick ceas'd playing; so he rose from his Bed, and looking out at the Windows, he saw the Air extreamly darkned, saving only some Intervals of Lightning which, accompanied with Thunder, seemed to threaten the destruction of the World. Poor *Tender-Conscience* wept bitterly when he perceived such a dreadful Tempest hanging over his head, and he in a strange place, not half way his Journey, this made him very melancholly and pensive, and he burst out into these mournful expressions by himself.

Wretch that I am, what will become of me! Where shall I hide my self from the fierce anger of the Lord, or how shall I escape his heavy displeasure? I doubt I have done amiss in coming into this place, and sleeping away my pretious time, which is the reason that God is angry, and Thunders in the Ears of my Soul, Horror and Confusion flash through my Conscience like Lightning: I know not what to do, nor where to turn my Face for Comfort. Then he looked for his Crutch, and could not find it at first, which made him lament very grievously, but at last he bethought himself of the Bed whereon he slept, so he

ran thither, and there he found it, to his no ſmall Comfort and Joy. Then he prepared himſelf to go down Stairs, but juſt as he was about to go from the Window where he ſtood, there came another Clap of Thunder, which made the very Houſe to ſhake, and after the Thunder he heard a Voice whiſpering him the Ear, and ſaying, *Get thee out of this place, and beware of the Woman with the Golden Cup in her hand, and of all that belong to her, for her ways are the ways of Death, ſin no more leſt a worſe thing come unto thee.* This made poor *Tender-Conſcience* to tremble afreſh, ſo that the Joynts of his knees ſmote one againſt another, and he haſted to go down Stairs, at which the Muſick began to play again ſo ſweetly, that he had much a do to leave it, but remembring the Thunder and Lightning, and the Voice he heard; he went reſolutely down, and as he was going through the Hall, he ſaw the Table ſpread with all manner of Dainties, and heard the Voices of young Men and Maidens, as he thought, ſinging deliciouſly, which made him again ſtand ſtill a while to liſten to their Muſick. Then came one to him named Mr. *Gluttony*, and deſired him to ſit down, and eat what liked him beſt, telling

him

him withall, that the entertainment he saw here before his Eyes, was prepared on purpose for Pilgrims, and how that many that were travelling toward the City of *Zion* did call in here, and partake of the Dainties this place afforded, it being built for the Ease and Pleasure of Pilgrims; then the young Men and Maidens seconded Mr. *Gluttony* in their Song, while several Instruments of Musick played to them in Consort; and this was their Song.

Poor Pilgrims here may eat, and drink and sleep,
Whilst them in safety their good Lord will keep;
Fall to, fall to, poor Man, and take your fill,
In Natures pleasures there can be no ill.
In vain our King's Indulgent hand supplies,
What peevish Man his longing Soul denies.

This was enough to have stagger'd a stouter Man than *Tender-Conscience*, and he himself could not have resisted so powerful a Temptation, had it not been for the remembrance of the Thunder and the Voice. Also he called to mind that saying of the Holy Jesus, *To do the will of my heavenly Father, is both my meat and my drink.* So he turned away from Mr. *Gluttony*, and went a pace out of the Hall without giving

him one word, though he followed him, and intreated him to sit down and make merry with the good Chear that was before him. Then Old *Carnal-Security* met him at the Hall Door, which opened into the inner Court of the Palace, and he took him by the hand, asking him whether he was going in such haste?

Tend. Consc. To whom *Tender-Conscience* reply'd, I am going forward on my Journey.

Carn. Secur. Ay, but tarry and eat first, for you have a long way to walk before you will find another House, and therefore it is not convenient for you to go out fasting from hence, lest you faint by the way.

Tend. Consc. It is written, *Man lives not by bread alone, but by every word that proceedeth out of the mouth of God.*

Carn. Secur. This is not applicable to your case, you must not expect to be fed by miracles; meat and drink are appointed for the support of our frail Bodies, and therefore it is a foolish preciseness to abstain from eating, when you have absolute need of it.

Tend. Const. Ay, but I have no such absolute need of eating or drinking either at this time, it being early in the morning

and

and I have read in a certain Book thus. *Woe be to thee, O Land, when thy Princes eat in the morning, but bleſt is the Land whoſe Princes eat in due Seaſon for refreſhment, and not for rioteuſneſs.*

Carn. Secur. Neither is this ſaying any ways applicable to you, for you are no Prince, but a poor Pilgrim, and this is ſpoken altogether of Princes.

Tend. Conſc. Yes, I am a Prince, and am going to take poſſeſſion of my Crown and Kingdom, for we are made Kings, and Princes, and Prieſts unto God, and we ſhall reign with him for ever; and therefore ceaſe to perſwade me in this manner, or to retard my Journey, for I will go in the ſtrength of the Lord my God.

Carn. Secur. Well, ſince you are ſo obſtinate that you will not hearken to my Counſel in this point, pray be adviſed to drink before you go at yonder Vine, where you ſee the Grapes hang ſo thick and plump.

Tend. Conſc. No, neither will I drink in this place, for I remember how I drank of the Juice of thoſe fatal Grapes, and they Intoxicated me, ſo that I committed Folly with Mrs. *Wantonneſs*, and ſlept away my time, when I ſhould have been going forward

ward on my Journey; and I believe you have a design upon me to make me drunk again, or else you would not press so hard.

Now by this time as they went on talking together they came to a Fountain of Water clear as Chrystal, and Mrs. *Wantonness* was bathing her self in the Fountain, who when she saw *Tender-Conscience* going out of the Court with her Father, she ran out of the Fountain naked as she was, and imbraced him, and prayed him to tarry a while longer; this was a grievous Temptation, and he knew not how to resist it, for she used such alluring Arts, and fawning Tricks as had almost conquer'd him, but at length calling to mind the terrible Thundering and Lightning, with the voice which followed them, he suddenly sprang out of her Arms, and ran away as fast as he could, neither did he stop till he came out of the uttermost Gate of the Palace, and till he was got into the Highway again, where *Carnal-Security* first seduced him, then he went on Singing,

My Soul like to a bird from Fowlers Snare,
Escaped is, while after me they stare:
Their ways are pleasant, but they sting at last,
Wo be to them that in their Nets are cast.

They ſpread their Gins on e'ry ſide for men,
Seducing Souls to their enchanted Den:
All's fair without, but rotten is within,
Fair is the form, but black the guilt of Sin.

At length he came to the place where the Lyons lay, who began to roar at the ſight of him, which put him into a great fright, ſo that he ſtood ſtill at firſt, but calling to mind what he had ſeen in the Cave of *Good-Reſolution*, concerning the dangers which thoſe brave Worthies had encounter'd and overcome, he took Courage, and went boldly on his way, brandiſhing his Crutch toward the Lyons, at which they immediately ceaſed their Roaring, and lay ſtill while he paſſed by and came up to the Gate of the Palace called *Beautiful*, where the Porter ſtood ready to receive him, but firſt he examined from whence he came, and whither he was going?

Tend. Conſc. Sir, I am come from the Valley of *Deſtruction*, and am going toward the Holy *Zion*, or Heavenly *Jeruſalem*.

Porter. Did you come in by the *Wicket-Gate* which is at the head of the way of *Life*.

Tend. Conſc. Yes, Sir, and was directed

by one *Good-Will*, who kept that Gate, to call at the Houſe of the *Interpreter*.

Porter. Let me ſee your Paſs, that I may ſhew it to one of the Virgins, who if ſhe be ſatisfied in your truth, will receive you hoſpitably, and ſhew you the Civilities of this Houſe.

So *Tender-Conſcience* pulled out his Paſs, and gave it to *Watchful* the Porter, who immediately rung a little Bell, at which the Virgin *Diſcretion* came out, and the Porter told her what *Tender-Conſcience* was, and whether he was going, withall giving her the *Interpreter*'s Paſs to read, which when ſhe had peruſed and marked the Seal, ſhe deſired him to walk in. So ſhe had him to the Hall, and there came to him *Prudence*, *Piety*, and *Charity*, and wellcom'd him to the Houſe, and brought him a little Wine, and a few Figs to refreſh himſelf at preſent, till Dinner ſhould be ready, for they ſuppoſed him to be weary and ſpent, with getting up the Hill *Difficulty*, not knowing that he had taken a long reſt and ſleep in the Houſe of *Carnal-Security*. But he voluntarily told them how he met with an Old Man, as ſoon as he was paſt the Stage on the top of the Hill, who invited him into his Houſe, which, ſaid he, is a ſtately

Palace

Palace, on the left hand of the High-Road; ſo he told them all that had happened to him in that place, and how he was forced at laſt to take up his Heels and run away from Mrs. *Wantonneſs*.

Then *Piety* deſired to know his Name, and he told her, ſaying, *My Name is* Tender-Conſcience.

Well, ſays ſhe, *Tender-Conſcience*, you have eſcaped one of the greateſt dangers upon the Road; for the Old Man who inticed you into the Houſe is called *Carnal-Security*, and his Wife is the Lady *Intemperance*, who is always to be ſeen with a Golden Cup in her hand full of Enchantments, whereby ſhe intoxicates thoſe that drink out of it.

Tend. Conſc. Ay, ſays *Tender-Conſcience*, I believe that was the Lady, who gave me the Juice of Grapes to drink out of a Golden Cup, when we were entering the ſecond Court.

Piety. And did you not ſee her two Daughters, Mrs. *Wantonneſs*, and Mrs. *Forgetfulneſs*?

Tend. Conſc. I know not their names, ſaid he, but I ſaw two beautiful young Damozels waiting upon the Lady *Intemperance*, and I being overcome with the

ſtrength of the Wine, fell to dallying with one of them, till at length I fell aſleep in the others Arms.

Piety. Theſe are the ſame that I mean, and they uſe to bewitch Men to Deſtruction, if once they come within their Arms, eſpecially if they fall aſleep therein; but how could you get away from them again? For they uſe to have ſo many Tricks and Artifices to intangle thoſe that come once within their Doors, that not one in ten gets out of their Clutches without ſuffering ſome great Damage.

Tend. Conſt. Oh, ſaid he, I tarried talking and arguing the Caſe with the Old man ſo long, that I had almoſt loſt the day; for as we were diſcourſing together, his Daughter came out of a Fountain ſtark naked and imbraced me, uſing all the inticing Words imaginable, to ſtay me from going away; but I finding my ſelf not able to ſtruggle, or reſiſt ſo powerful a Temptation, all on a ſudden gave a ſpring out of her Arms, and ran away as hard as I could drive.

Piety. In this I commend your Conduct, for though it be ſaid, *Reſiſt the Devil and he will flee from you*; yet it is to be underſtood of other Temptations. For when any one is tempted to Unchaſte, or Laſcivi-

ous

ous Actions, there is no time for diſputing. A reſolute and ſpeedy flight is the only way to ſecure the Victory: The Soul may ſtand the Battle againſt Adverſities, Perſecutions, Croſſes, and the like. But the Pleaſures of the Fleſh muſt be ſubdued by Retreating from them. *He that touches Pitch ſhall be defiled*, ſays the Wiſe Man, *and he that ſtands capitulating with the Temptations of uncleanneſs is in danger to fall.* The Soul like Wax is hardned by cold and ſtormy weather, but in the Sunſhine of Proſperity, and the heat of Luſts, ſhe melts and becomes effeminate and yielding. Therefore well ſaid one of old, *Flee youthful Luſts which war againſt the Soul*; he does not ſay ſtand and face them, and reſiſt them, but flee them, avoid them, avoid them as a Peſt, run away from them. It is in ſome degree the ſame in that common Vice which this Age does ſo much, and ſo ſhamefully abound in, I mean, exceſſive Drinking. Men think they may ſafely venture into Company without being obliged to drink, and when they are in company, they think they may drink a little without doing themſelves any harm, not conſidering that that little does but embolden them to venture on more, every Glaſs they pour down

depriving

depriving them of ſo much of their Reſolution and Strength to reſiſt, and when they come to be doubtful whether they ſhall let this one Glaſs more go down, they throw down the fence of their Soul, their Reaſon, and expoſe her to be polluted by the height of Debauchery and Folly, letting into their unguarded Breaſts, a flood of vain Paſſions, with their ſuperfluity of drink; thus by little and little the poor Soul comes at length to ſuffer Shipwrack. In ſuch a caſe the only remedy to fly the firſt occaſions and temptations, to ſtop the avenues of the Soul, to ſet a guard upon the Sences, and to reſtrain the Imagination within its proper limits. A Man ought not ſo much as to fancy that Company pleaſant or delightful, by keeping of which he runs the hazard of his Souls Health. Much leſs oūght he to follow them, and court them; nay, rather let him refuſe, when courted by them. 'Tis much better to be thought ill-natur'd and uncomplaiſant to others, than to be really ſo to ones ſelf, by ruining my ſelf to oblige my Acquaintance.

Charity. There are ſome Souls that are naturally ſo Affable and Courteous, ſo ſoft and plyant, that they comply oftentimes with

with Company, more through the flexibleneſs and ſweetneſs of their own diſpoſition, than out of any real Inclination to Debauchery; nay, whiſe they loathe the drink, they cannot forbear obliging their unreaſonable Companions. This is a great weakneſs, and though it may be capable of admitting ſome excuſe, on the account of that ſweetneſs of temper from whence it flows, yet 'tis ne're the leſs dangerous, and therefore muſt not be palliated, leſt in ſo doing we turn Advocates for Vice.

Prudence. If you pleaſe let us break off our diſcourſe for the preſent and go to Dinner, which is now ready, for the Bell rings, ſo they all roſe and went into the Refectory, or Dining-Room, where were more Virgins of that Society waiting for their coming, who all wellcom'd *Tender-Conſcience* to the Houſe, every one ſaluting him with a particular Congratulation, and then they ſate down in exquiſite Order and Silence. After the Divine Bleſſing was invoked, one of the Virgins, whoſe name was *Temperance*, Carved out for the Reſt, for that was her Office, while another of them, named *Decency*, waited at the Table: Here was no loud Laughter to be heard, no offenſive or unſeemly Jeſts broach'd, but a modeſt

modeſt chearfulneſs crown'd the Entertainment. They had Plenty without Riot, Variety without Extravagance, and *Frugality* and *Bounty* ſeem'd to hand in the Diſhes together. They eat to nourſh Nature, not to pomper Luſt, or cloy the Appetite, and they roſe from the Table lightſome and well refreſh'd, having return'd thanks to to the Sovereign giver of all good Gifts, the Creator and Preſerver of all Mankind, for refreſhing them with his good Creatures.

Then one of the Virgins, named *Health*, propoſed to the Company, that it would be convenient and pleaſant to take the Air of the Garden after Dinner, to which they all readily conſented, and *Diſcretion*, *Prudence*, *Piety*, *Charity*, and *Temperance*, took *Tender-Conſcience* along with them into a Mount, which gave them a lovely Proſpect of the Country round about; and there they ſate down under the Shade of a broad ſpreading Sycamore, and fell afreſh into Diſcourſe: *Tender-Conſcience* being deſirous to learn the Reaſon of their living thus in a Society together, and to know the Rule and Manner of their Life, to whom *Piety* thus reply'd.

Piety. When we were young and liv'd

at

at home with our Friends, we were daily expoſed to innumerable Vanities and Follies, and were carried away with the flood of Cuſtom: Yet being Religiouſly inclin'd from our Child-hood, we by degrees, as we grew up, began to grow ſick of our Carnal Education, and to diſpiſe the Vanities and Fooleries of the World, and ſought for a place where we might be free from them, and where we might ſerve the Lord both night and day in all Holineſs and Purity of Life, ſo after much enquiry, and diligent ſearch, at length we were informed that a certain Holy Woman, named *Religion*, had built her a Houſe in this place, and ſhe being an eſpecial Favourite of the King of this Country, was permitted to gather together a certain number of Virgins, who were willing to renounce the World, and live in this retirement with her, having a particular Charter granted them, whereby they ſhould for ever be free from certain Taxes, Impoſts, and Homages, which the other Subjects were obliged to pay, on condition they would make it their buſineſs to obſerve ſuch and ſuch Laws and Statutes, as the aforeſaid Holy Woman *Religion* ſhould preſcribe unto them, and to live in true

Obedience

Obenience to her Commands all the days of their Life. Whereupon we were presently inflamed with a fervent desire to see this Woman, and if possible to come and live with her, (I speak for us all, because I have heard the rest of my Companions here own the same Inclination as I my self had) so we consulted no longer with Flesh and Blood, but immediately resolved to wait upon her and declare our Intentions, hoping to find favour in her Eyes, and to be admitted into her Society; which we did accordingly, and having made her a Visit, and heard her Heavenly Voice, we were ravished more than ever, and grew impatient till we were taken into the House. At length our wishes were fulfilled, our desires granted, and here we have lived ever since, and would not change our Life for the whole World; for this Woman is of a sweet temper, and all her Laws are pleasant, her yoke is easie, and her burden is light.

Charity. Not that we condemn all those who do not live in such a State, or just according to our Rules, for without doubt many do live mixed with the rest of the World, yet keep themselves unspotted from the Vices of the World; but they are exposed

exposed to greater danger, they run the risque of more temptations than we. For here one Spirit and Soul (as it were) animates us all; Holiness and Purity are all that we aim at, and we mutually encourage one another, assist one another, and forward one another in the Practice of it. We have no cares to imbitter us, nor vain pleasures to debauch us; we have no honours to tempt us to Ambition, nor Riches to make us Covetous. All our Ambition is to approve our selves blameless in the sight of God, and all the Riches we covet are those which never fade away, the Gifts and Graces of the Holy Ghost.

Tend. Consc. *But I suppose you have some particular Laws, and Rules, to which you are obliged to conform your selves, which I should be glad to know.*

Piety. Yes, we have so, and I will acquaint you with them in the best manner I can.

1. *We are obliged to rise every morning before the Sun, and then we joyn all together in Prayer and Praises to the Great God of Heaven, thanking him for his past blessings, and imploring his future Favour and Protection over us.*

2. *Then every one goes to their proper busi-*

ness,

neſs, as belongs to their Office, till the time of Refreſhment, and ſo again till Dinner.

3. *We are obliged to entertain all Pilgrims that are travelling toward the Heavenly Country, provided they ſhew their Paſs, or give ſuch an Account of themſelves as may be thought equivalent.*

4. *At the Cloſe of the day, we are obliged to join again all in Prayer and Praiſes, as in the Morning.*

5. *We are obliged to keep and maintain the Kings Armory, and to furniſh all Pilgrims with Weapons and Armour of Proof againſt all Dangers and Diſaſters whatſoever.*

Theſe are the general and moſt important Laws of our Society: But beſides theſe, we have many particular Rules of leſs note, though very good, and in a manner neceſſary to our well-being: All which it would be too tedious to rehearſe.

Temperance. *Only give me leave to inſiſt upon the Statute of Moderation in Eating and Drinking, which we are ſtreightly charged to keep under ſevere Penalties, which I ſuppoſe you had forgot.*

Piety. 'Tis true indeed, I had forgot to mention it, and am very glad of that forgetfulneſs, ſince I have thereby given you an opportunity of diſcourſing more at large

large upon that Subject, who are best able to do it, as being appointed the particular Interpreter of this Statute, therefore pray inform the Pilgrim about it.

Temperance. *This Statute of Moderation in Eating and Drinking is grounded on this Consideration.*

That *Adam* fell by eating the forbidden fruit. The first sin that ever was committed in the World by Mankind was eating. Now though it be not certain whether it proceeded from some natural Contagion in the Fruit which *Adam* eat, or from the Venemous breath of the Serpent that recommended it to *Eve*, or from any other hidden cause; yet we are sure, that whereas *Adam* was before in the full perfection of Humane Nature, being the lively Image of the Glorious God; his Soul being full of the Beams of Eternal Light, his understanding clear and serene as the Morning, his Will regular and obedient to his Reason, his Body in perfect Vigor and Health, Beauty and Proportion, Impassible and Immortal; no sooner had he tasted the fatal Morsel, but a strange alteration befel him, the Image of God was immediately defaced and Sullied, his Soul grew dark and cloudy, his Understanding and Reason became dull

and

and unactive, and his Will went Retrograde: In short all the Faculties of his Soul were dislocated and disjoynted. As for his Body it became weak and unhealthy, subject to divers Casualties, Sicknesses, and Infirmities, and at last to Death it self. This was the effect of irregular Eating. Nor did the mischief rest here, but he transmitted it to his Posterity, conveying all these ill qualities of Body and Soul to his Children, whereby all the Generations of Men in the World, are under the same misfortune, corrupted both in Body and Soul, conceived in Sin, and brought forth in Iniquity. But as if we were not unhappy enough in this Original Deprivation of our Nature, the greatest part of Mankind indeavour to increase the misery, by their own Actual Repetition, and continual practice of the same Crime: Gluttony and Drunkenness reigning over the greatest part of the World. This is the reason why the Statute of Moderation in Eating and Drinking is so strictly injoyn'd to this Society, and it were well if all the World would observe it, then would people have sound Minds in sound Bodies.

Tender-Conscience. *Wherein does this moderation in Eating and Drinking consist?*

Temp.

Temp. It consists in bridling and regulating the appetite, as to the quantity and quality of Meats and Drinks.

Tend. Consc. *Pray shew me how it consists in bridling the Appetite, as to quantity.*

Temp. It teaches us to eat and drink no more at a time, nor no oftner in a day, than is requisite to preserve the Body in health, to suffice Nature, and refresh the Spirits. It is a taming of the body, and bringing it into subjection to the Soul, that so the Inferior Faculties may be subservient to the Superiour.

Tend. Consc. *But how shall a man know how much will exactly serve to keep the Body in Health, to suffice Nature, and refresh the Spirits, since there are as many different Constitutions in the World, as there are Faces?*

Temp. The way to know this, is for every one to observe his own temper, and then they will quickly find out the true measure and proper time of eating and drinking. Only take this for a general rule, that it is by all means convenient to rise from Table with an Appetite, and to have the mind after a Meal as well disposed for Labour, for Exercise, or for Prayer, as it was before. He that eats and drinks beyond this breaks the rule of Moderation, for the end of eating

ing and drinking is to refresh Nature, and make it more vigorous and active, and not to render it dull and heavy.

Tend. Consc. *Pray tell me what good effects this moderation produces in the Soul, and how it works them.*

Temp. Great certainly and manifold are the benefits which redound to the Soul, from the constant practice of this Moderation in eating and drinking. For though the Soul be of it self an Immortal and Impassible Essence, yet while it is joyned with our mortal Body, it partakes of all its conveniencies or inconveniencies. If the Body be in pain, the Soul suffers with it, if the Body feels pleasure, the Soul injoys it likewise. Nay, rather, 'tis the Soul that is alone sensible of every thing that happens to the Body; for the Body of it self is but dead and unactive matter, incapable of Sence or Motion in it self, 'tis the Soul which gives Life, Motion, and Sence to it. Now therefore as the Body is maintained in Health and Vigor, so does the Soul flourish and triumph within her self; on the contrary when the Body is sickly and weak, the Soul languishes by Sympathy. He therefore that eats and drinks to excess, and thereby cloys his Stomach, fills

his

his Body full of contagious humours, and ſows the Seeds of many Diſeaſes in his own Bowels, this Man is no Friend to his Soul, for ſhe by this time grows dull and ſluggiſh, dark and cloudy, ſad and melancholly, and void of all pleaſure and comfort. Whereas, on the contrary, he that bridles his Appetite, and eats and drinks no more nor oftner than ſuffices Nature, and refreſhes his Spirits, his Soul is always lively and vigorous, ſprightly as Youth, and ſerene as the Morning, full of Light and Comfort, and in a Holy Triumph ſhe often ſoars aloft, and basks in the rays of Eternal Brightneſs, deſpiſing the World and all that is in it, excepting her own Tabernacle, which is always kept neat and clean, and therefore ſhe takes delight to repoſe her ſelf therein, when like the Eagle ſhe is tyred with her lofty flights. Our Bodies are the Temples of the Holy Ghoſt, and he that pollutes them with Riot and Uncleanneſs, is guilty of Sacriledge. And therefore well ſaid *Solomon*, *Be not a Companion of Wine-bibbers and Riotous eaters of Fleſh.*

Tend. Conſc. *I thank you for your good and wholeſome talk: Now pray ſhew me how Moderation in eating and drinking conſiſts in bridling*

bridling the Appetite, as to the quality of Meats, &c.

Temp. In order to the better clearing up of this point, it is neceſſary to look back to *Adam*, who we find had permiſſion and leave given him to eat of all the Fruits in the Garden of *Eden*, but only he was forbid to taſte of the Fruit of the Tree of Knowledge of Good and Evil. And afterwards, to intimate that God took an eſpecial regard to the qualities of Mans Food, he was told by God what ſort of Fruits and Herbs ſhould be his Diet, and which ſhould be Food for the Beaſts: Of every Herb bearing Seed, and of every Tree bearing Fruit he was allowed to eat! And the Graſs of the Field was appointed for the Beaſts. Here we may obſerve, that there was no mention made as yet of Fleſh or Fiſh to be eaten, no not till after the Flood; ſo that many are of Opinion, the Fathers before the Flood did eat no manner of Fleſh, and it is not improbable that this was the Reaſon of their living ſo very long; nothing more conducing to Health and long Life, than an Aſcetick Diet, that is, a Diet of Fruits, Roots, and Herbs, Honey, Oyl, *&c.* without Fleſh or Fiſh.

The firſt time we read that God gave

to

to Man a Licence to eat Flesh was after the Flood, when he blessed *Noah* and his Sons, saying unto them, *Be fruitful and multiply, and replenish the Earth, and the fear of you, and the dread of you shall be upon every beast of the Earth, and upon every Fowl of the Air, upon all that moveth upon the Earth, and upon all the Fishes of the Sea, into your hand are they delivered. Every moving thing that liveth shall be meat for you, even as the green Herb have I given you all things; but Flesh with the life thereof, which is the Blood thereof, shall you not eat.* So that you may see even in this first License to eat Flesh, that Man was restrained from eating it with the blood; which restraint was afterwards more particularly confirmed in the Law of *Moses*, when the Fat was also forbidden to be eaten in these words, *Speak unto the Children of* Israel, *saying, ye shall eat no manner of Fat of Ox, of Sheep, or of Goat*, &c. which prohibition must needs have regard to the quality of Fat. And a little afterwards, there is a separation made between the meats that were to be eaten, and those that were not, between the clean and the unclean

Levit. 7. 23, 24, 25, 26, 27.

Levit. 11. 1, 2, 3. *to the end.*

unclean Beasts, Birds, and Fishes. Which Law was strictly observed by the Children of *Israel* throughout their Generations, and so it is to this day: Now without doubt, it was on the account of the different good or ill qualities that resided in the flesh of these Creatures, that some were forbidden and others allowed.

And though this Law was abolished by the coming of Christ, yet we find the Apostles in their Counsel at *Jerusalem* forbid the eating of things strangled, and commanded the Christians to abstain from Blood. And in the Lives of the Apostles it is recorded, that some of them abstained from all Flesh during their Lives. And not only the Apostles, but other Christians in those days were Abstemious, living chiefly upon Herbs, or the like sustenance, as Paul witnesses in his Epistle to the *Corinthians*.

Act. 15. 19, 20.

Upon the whole matter, we may conclude that all this caution and care about the difference of Meats from the beginning of the World to the Flood, and from the Flood to the giving of the *Mosaick* Law, and from thence to the time of the Apostles of Jesus Christ, would not have been, had

had there not been some greater Reason for it, than barely to try mens Obedience, or to furnish them with Emblems of Vertue and Vice, as some hold. There must be some thing in the natures of living Creatures, some different qualities that occasion'd one sort to be forbidden another allowed. And though we are not obliged now to keep the Law of *Moses*, yet I cannot find upon what grounds many Christians take the liberty to act contrary to the Ordinance of the Apostles of Christ, in eating Blood and things strangled.

Tend. Consc. *I remember I have heard this point handled before by some Disputants, and to this last part of your Discourse, it has been answer'd, That Jesus said,* Not that which goeth into a Man defileth him, but that which cometh out. *And* Paul *says,* To the pure all things are pure. *And he calleth the Doctrine of,* Touch not, taste not, handle not, *a Doctrine of worldly Elements, and beggarly Rudiments.*

Discretion. But then if that saying of Christ be taken literally, one may venture on all manner of venemous living Creatures without danger of hurt. Without doubt there is a discreet choice to be made in our Diet, as to the qualities of the things we

eat and drink, and every one in this is left to his own Conduct; only this general Rule ought to be observed, that we forbear eating or drinking such things as we find by experience, or know by common observation, to be prejudicial to Health, impediments of Vertue and Devotion, spurs to Vice and Passion, by intoxicating the Brain, heightning the Blood, disordering the Spirits, or by any other ways being subservient to the Works of the Flesh, or the Temptations of the Devil. In so doing we shall do well.

Prudence. And as to that saying of *Paul*, *To the pure all things are pure*; it may as well be retorted, that the same Apostle said in another place, (a) *All things are lawful for me, but all things are not expedient: All things are lawful for me, but I will not be brought under the power of any thing.* To which he immediately subjoyns these words, [*Meats for the belly, and the belly for meats; but the Lord shall destroy both it and them.*] Now by this coherence of the Texts it is plain, that he spoke in reference to the liberty that was given to Christians in eating; shewing, that though they were freed from the strict and punctual observation of the *Mosaick* Law,

a 1 Cor. 6. 12.

Law, according to the Letter; yet that nevertheless they were obliged by the Law of Prudence and Christian Vertue, to make such an election of Meats as might neither offend Charity, nor interfere with the grand design of Religion, which is to make us more Holy and Pure, not more Licentious and Prophane.

Charity. Your mentioning the offence which may be given to *Charity*, by a dissolute Libertiniſm in eating, puts me in mind of another paſſage of the ſame Apoſtle, where he ſays, *If meat make my brother to offend,* (or be ſcandalized) *I will eat no fleſh while the World ſtandeth, leſt I give ſcandal to my brother.* 1 Cor. 8. 13. Certainly, *Charity* is the very flower and quinteſſence of all Chriſtian Vertues, the particular glory of the Chriſtian Religion, and the fulfilling both the Law and the Prophets. He that pretends to Chriſtianity, and has not *Charity*, is an Infidel in Maſquerade; a Spye upon the Faith; a Religious Jugler; a dead Mimick of Divine Life; he runs with the Har, and holds with the Hound; he mocks God, cheats Man, and damns himſelf. He is the very ſink of ſin, for in him all the Vices in the World diſembogue themſelves, as in a

common Emunctory. But leſt I be miſtaken by thoſe that hear me give this Character of a Man that wants Charity, I will explain my ſelf more at large, and give you a particular deſcription of this Radical Vertue. I do not mean by Charity, only that branch of it which bears the fruits of material good works, in feeding the Hungery, giving drink to the Thirſty, cloathing the Naked, viſiting and redeeming Priſoners and Captives, harbouring thoſe that want a place to lay their heads in, viſiting and relieving, comforting and healing the Sick, and the like acts of mercy. Charity is of a far larger, and more Spiritual extent than all theſe good works amount to. Nay, ſome of them may be performed without Charity, as good *Paul* witneſſes, when he ſays, (*a*) *Though I beſtow all my goods to feed the poor, and though I give my body to be burned, and have not Charity, it profiteth me nothing:* In which words he plainly ſuppoſes, that many outward good works may be done, and yet the doer of them may want Charity. Therefore when I ſpeak of Charity, I underſtand that Divine accompliſhment of the Soul, which the ſame Apoſtle in the following words deſcribes.

(*a*) 1 Cor. 13. 3.

describes. (a) *Charity suffereth long and is kind: Charity envyeth not: Charity vaunteth not it self, is not puffed up; doth not behave it self unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoyceth not in iniquity, but rejoyceth in the Truth; beareth all things, believeth all things, hopeth all things, endureth all things.* This is the complete Character of Charity, and he that makes it good in his Practice, is a perfect Christian, a Believer in his true Colours, a Champion of the Faith, an *Israelite* indeed, in whom is no guile; a living Stone in the Temple of God. He runs with Patience the Race that is set before him. He practises Sobriety, Righteousness and Godliness, toward God and Man, and himself. His Soul is the Receptacle of Goodness, the Center of Piety, in which all Vertues delight to inhabit. In all things he has a holy tenderness, and acts even to the Curiosity and Niceness of Divine Love. Tho' his Body dwell on Earth, his Soul lives in Heaven; he couches under the Shadow of the Trees of Paradise. He breathes Immortal Airs, and often tastes of the fruits of the Tree of Life.

(a) 1 Cor. 13. 4.

Now to apply this to the Subject you

have been handling, I say, that a Man indued with this Divine and Supernatural gift of Charity, as he loves God above all things, so he loves his Neigbour as himself, and will in all things so comport himself, as to be void of offence both toward God and Man. He will (in all things indiferent) comply with the Prepossessions, Prejudices and Customs of his weak Brother. (a) To the *Jews* he becomes as a *Jew*, that he may win the *Jews*: To them that are under the Law, as under the Law, that he may gain them that are under the Law: To them that are without the Law, as without the Law, (being not without the Law to God, but under the Law to Christ) that he may gain them that are without the Law: To the Weak he will become as weak, that he may gain the Weak: He is made all things to all men, that by any means he may save some. With them that eat Flesh, he will eat likewise, *asking no questions for conscience sake, (for the earth is the Lords and the fulness thereof).* With those that abstain, he will practice abstinence. (b) *Whether he eats or drinks, or whatever he does, he does all to the*

a 1 *Cor.* 9. 20, 21, 22.

b 1 *Cor.* 10. 31, 32, 33.

the glory of God; giving none offence neither to the Jews nor to the Gentiles, nor to the Church of God; but pleasing all men in all things, not seeking his own profit, but the profit of many that may be saved. This is the practice of a perfect Christian, this is the ultimate end of the Commandments, the *Non ultra* of both the Law and the Gospel, and the aim of our Statute of Moderation in eating and drinking.

To this Discourse of *Charity* the whole Company agreed, and *Tender-Conscience* expres'd a more than ordinary Satisfaction and Complacency in her Grave and Moderate decision of a Controversie which he had raised. He had long been disturbed in his mind about this point, but was now convinced of the truth, and gave them all most hearty thanks for their edifying discourse, making a particular acknowledgment and address to *Charity* for her Evangelical Conclusion.

Then the Virgin *Temperance* who began this Discourse of Moderation in eating and drinking, and whose proper Office it was to Interpret and Expound that Statute, call'd for two Lamps, which were immediately brought by *Obedience*, one of the Waiters. Now one of the Lamps gave

but a dim light, so that you could hardly discern whether it were burning or no. On the contrary, the other shined very bright and clear. Then said *Temperance*, You see the difference between these two Lamps, how the one affords but a weak, faint light, and the other sheds her beams round with great splendor. The Chrystals are both alike, but only one of them is sullied and furr'd (as it were) with Smoke and Vapours, the other is transparent and clean. These are Emblems of Moderation, and Riot in eating and drinking. The Soul of Man is a Lamp, which will burn and shine with great splendor, if the Body be kept clean, and purified by Temperance, Abstinence, and Fasting; but if a man by excessive eating and drinking does pollute and stain his Body, his Spirits (which are the chrystal of his Soul) become clouded and thicken'd with Vapours and Smoke, so that he neither shines in good works to others, nor has much light in himself, and if the Light that is in him be darkness, how great must that darkness be?

Tend. Conf. *Pray give me leave to trouble you with one question more about Fasting, because I think you mentioned that just now as one means to purify and cleanse the body, and render*

render it more Instrumental to the Operations of the Soul. I desire to be informed what examples you have of Fasting in the Scripture, and whether it be now requisite and profitable for a Christian to Fast, and what are the proper effects of it?

Temp. It will be no trouble to me, but a delight to satisfie you in this point according to my Ability, as it is my Office. Know then, that a Fasting is a practice frequently recommended in the Book of God, and warranted by the Examples of sundry good and holy men. We read, that *Moses* fasted forty days and forty nights in the Mountain, and tho' no mention be made of Fasting before the Flood, yet the Lives of Men in that Infancy of the World, in all probability was a daily Fast, or at least a continual abstinence from Flesh. So that what seems now so grievous and burthensome a Discipline, was then peradventure esteemed but a Natural and Universal Diet observed by all Mankind, whereby they preserved their Bodies in an Inviolable Health and Vigor, prolonging their lives almost to a thousand years. But now in these latter Ages of the World, the Bodies of Men are grown weaker, and Men count it a heavy task to fast once a Month, nay,

nay, once a year seems to much for some dainty Constitutions. There were several occasions of Fasting among the people of God in old time: (a) There was a day of Attonement commanded to be yearly observed by the *Israelites* throughout their Generations for ever, in which day they were to fast and afflict their Souls from Even to Even. This was an Annual day of publick Humiliation, enjoyned to that People for ever. It was Customary also to Fast on any mournful occasion, as (b) *David* falted when his Child lay sick. And the Men of *Javesh Gilead* (c) fasted seven days, when they buried the Bones of *Saul*, and *Jonathan* his Son, under a Tree at *Jabesh*. And as soon as *David* heard the news of their death, both he, and all the men that were with him, took hold of their Clothes, and rent them: *And they mourned and wept, and* (d) *fasted until Even, for* Saul, *and for* Jonathan *his Son, and for the people of the Lord, and for the house of* Israel, *because they were fallen by the Sword.* Moreover the People of *Israel* used to fast in time of any publick Calamity, and

a *Levit.* 23. 27, 28, 29, 30, 31, 32.

b 2 *Sam.* 12. 16, 17.

c 1 *Sam.* 31. 13.

d 2 *Sam.* 1. 11, 12.

and not only they but other Nations also, as the Inhabitants of the great City *Nineveh*, when the Prophet *Jonah* foretold the destruction of that stately City would come to pass in forty days, they *proclaimed a* (a) *Fast, and put on Sackcloth from the greatest of them, even to the least: For word came unto the King of* Nineveh, *and he arose from his Throne, and laid his Robes aside, covering himself with Sackcloth, and sitting in Ashes. And he caused it to be proclaimed throughout* Nineveh (*by the decree of the King and his Nobles*) *saying, neither let man or beast, herd or flock, taste any thing; let them not feed, nor drink water.*

a *Ionah* 3. 5, 6, 7.

But besides these solemn and publick Fasts, we read of some private men who practised it, as the Prophet *Daniel*, (*b*) who fasted three full weeks, in which time he ate no pleasant bread, neither came flesh nor wine within his Mouth. And this Fast of his was so acceptable to God, that he sent one of his holy Angels to him, who saluted him with the title of *a man greatly beloved*, bidding him not to fear or be troubled; *for*, says he, *from the first day that thou didst set thine heart to understand, and to chasten*

b *Daniel* 10. 2. 3.

thy

thy ſelf before thy God, thy words were heard, and I am come for thy words. Now I am come to make thee underſtand what ſhall befall thy people in the latter days. And when he had thus comforted and ſtrengthened *Daniel*, he revealed many wonderful and ſecret things that ſhould come to paſs in the World. So that by theſe great favours ſhewed to *Daniel*, we may plainly ſee how acceptable Religious Faſting is to God. Many more examples of this kind might be produced out of the Old Teſtament, but theſe may ſuffice to ſhew that Faſting was a duty often practiſed by the people of God, and by Holy Men under the Law of *Moſes*. And the Goſpel recommends it from the beginning to the end, by the examples of Chriſt, and *John* the *Baptiſt*, of *Peter Paul*, and the reſt of the Holy Apoſtles, as well as by their Counſels and Exhortations, nothing more frequently inculcated than this duty of Faſting, throughout the writings of the New Teſtament.

And without all doubt it is now as requiſite as ever it was; ſince we are liable to the ſame Infirmities, expoſed to the ſame Temptations, and beſet with the ſame Dangers as the former Chriſtians were, againſt all which evils, Faſting is the pro-

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per Remedy. Fasting mortifies the Body, and tames Concupiscence; it quenches Lust, and kindles Devotion; it is the Handmaid of Prayer, and the Nurse of Meditation: it refines the Understanding, subdues the Passions, regulates the Will, and sublimates the whole Man to a more Spiritual state of Life. It is the life of Angels, the enamel of the Soul, the great advantage of Religion, the best opportunity for Retirements of Devotion. Whilst the Smoak of Carnal Appetites is suppress'd and extinguished, the Heart breaks forth with Holy fires, till it be burning like the Cherubim, and the most extasied order of pure and unpolluted Spirits. These are the proper and genuine effects of Religious and frequent Fasting, as they can witness, who make it their private practice.

Tend. Consc. *You have made me in love with Fasting, by giving so fair an account of it, and discovering its good Consequences to the Soul and Body, and I am resolved to make tryal of it my self hereafter, for in my opinion, as you describe it, it causes a man to draw near unto God, while his Soul, being by Abstinence and Fasting withdrawn (as it were) from the Body, and abstracted from all outward things, retires into her self, and in the secret Tabernacle*

cle within, she sits under the Shadow of the Divinity, and enjoys a more close communion and intimate union of God.

When *Tender-Conscience* had made an end of these words, he began to think of his Journey; and giving them all his thanks for the kind entertainment he had met with in this place, and especially for their edifying discourse, he rose up to take his leave; then they rose up with him, and accompanied him to the Armoury, which stood by the Gate, and there they Armed him all over with Armour and Weapons of proof, as was the custom to do to all Pilgrims, because the rest of his Journey was like to be more dangerous, the ways being infested with Thieves and Robbers, with Sons of *Belial* and Murderers, also with Fiends and Devils. Also they gave him his Pass which he had delivered to them at his first coming thither; now they had all set their hands to it, to confirm and strengthen it the more, bidding him be sure to have a great care of it, so they conducted him to the Gate, and wishing him a prosperous Journey, he parted from them with Tears in his Eyes.

Now I saw in my Dream, that *Tender-Conscience* went forward a good pace, till he

he came to the brow of the Hill, where the way lay down into the Valley of *Humiliation*, but because it was steep and dangerous going down, he was forced to slacken his pace, and lean hard upon his strong Crutch, yet he was apt to slip, and could hardly stop himself from running, or rather tumbling down the Hill, but at length with much ado he got safe to the bottom, and came to the Valley of *Humiliation*. Now all this Valley was a kind of Marshy, Boggy ground, and was at this time all overflowed with Water, so that there was but one way to pass through it with safety, and that was over certain Planks fastned to Stumps or Posts, and joyned one to another, that is, the end of one Plank to the end of another, for it was but one Planks breadth all the way, and that a very narrow one; this set of Planks was called the Bridge of *Self-Denial*, and it reached quite over the Valley of *Humiliation*: Now the waters were very high and touched the Planks; nay, in some places they covered them so, that a Man could hardly discern his way. The sight of this dangerous and narrow Bridge did not a little discourage *Tender-Conscience*; but considering that it grew toward Night, he was resolved to

venture

venture over. So on he went couragiously, but a very slow pace, because of the exceeding narrowness of the Planks, which also now and then would seem to yield and bend under him, which often put him in a fright, lest they should break, and he be drowned in the Waters. And the more to increase his trouble, when he was got about half way over, the Air was all hung full of Nets, and Traps, and Gins, which were placed so low that a Man could not walk upright, but he must be caught in some of them; these were planted here by the prince of the Power of the Air to catch such Pilgrims in as were high-minded, and walked with stretched out Necks; therefore when *Tender-Conscience* perceived the danger that was spread before him, he stooped down, and crept along upon his hands and his knees, and so escaped the Nets and the Gins; and he had this advantage moreover, that he could go faster in this manner, and more securely, without danger of tottering over on either side of the Planks into the water, as he was often like to do, when he walked upright. In this manner crawled he along, till he was almost got over, when he saw several Boats making towards him on either side of

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the Bridge, and in the Boats there were men that rowed them who hollowed and called after *Tender-Conscience*, but he regarded them not, for he was afraid lest they were some of the Robbers or Murderers which infest that Country, and therefore he kept on his pace, but they rowed hard after him, and shot several Arrows at him, some of which miss'd him, others he received with the (*a*) Shield of Faith that was given him out of the Kings Armoury;

(*a*) *Eph.* 6. 16.

now the names of these men who rowed in the Boats, and shot at *Tender-Conscience* so fiercely were, *Worldly Honour*, *Arrogancy*, *Pride*, *Self-conceit*, *Vain-glory*, and *Shame*. Which last happen'd to let fly an Arrow that wounded *Tender-Conscience* slightly in the Cheek, fetching up all the Blood in his Face, but did him no greater harm; so at length he got to the end of the Bridge, and then he was past the danger of the Nets and Gins, so that he could now walk upright, and that upon dry ground, and he went on singing,

Through many toils and dangers I have run,
Much pain and hardship I have undergone;

Yet

Yet ſtill my God has mingled ſweet with ſower,
Oft times he ſmil'd, when he did ſeem to lower:
O're hills and dales he leads me by the hand,
Through Bogs and Fens, by Water and by Land;
He feeds, and cloaths, and arms his Pilgrims ſtill,
Protecting them from danger, death and ill.
Tho' Satan ſpread his Nets, and lay his Gins,
To trap the Soul in labyrinth of Sins:
Yet by Gods grace I have eſcap'd his Wiles,
The humble Pilgrim Satan ne're beguiles:
Humility the Soul's ſure Refuge is,
The loweſt ſtep that leads to higheſt bliſs.

Then I ſaw in my Dream that *Tender-Conſcience* entered the Valley of the Shadow of Death, and Night overtook him, ſo that his Feet ſtumbl'd in the dark, and he was ready to fall into the Ditch, or the Quag which were on each ſide of the narrow way, but being in the midſt of Summer the Sun aroſe within few hours, and ſo he enjoyed the day-light which was exceeding comfortable to him, though he met with diſmal and frightful objects, for the Valley is of it ſelf very dark, and there hang perpetually over it ſuch black and thick Clouds of Confuſion, that what for them, and what for Death, who ſpreads his Wings over this Valley, the Sun gives but

but a very dim and faint light here, yet that which shined at this time, served to light *Tender-Conscience* along the hollow dreadful way, where he heard, as he went along, a continual howling and yelling, but at length he got clear of all, and came to the end of the Valley, even to the place where *Christian* saw Blood, Bones, Ashes, and mingled Bodies of Men lying on the Ground, but now they were buried and a Pillar was erected in the Place, as a standing Memorial of the Cruelties that were acted by the two Gyants, that lived in the Cave hard by this place; there was an Inscription on the Pillar also, giving an account of all the Righteous blood that had been shed in the World on the Score of Religion, from *Abel's* to that day: There was also a Summary of all the bloody Sanguinary Laws that had been enacted on that account by cruel Tyrants, as by *Pharaoh*, *Nebuchadnezzar*, *Darius*, *Antiochus*, *Nero*, *&c.* There was a Relation of a Woman and her seven Sons, that were all barbarously tormented with exquisite tortures, and afterwards put to Death, because they would not taste of Swines Flesh, contrary to their Conscience and the Law of God; on the same account also a Venerable

rable Old Man called *Eleazar* was cruelly scourged to Death by the Command of the Tyrant. Many more curious Memorials were there ingraven on this Pillar, which *Tender-Conscience* took great delight to read. Now the Name of the Pillar is *History*, and hard by it, even over against the Cave of the two Gyants, *Pagan* and *Pope*, there is another Cave wherein *Tender-Conscience* saw a Middle-aged-Man sitting, of a Mild, Grave, and Venerable Countenance, and his name was *Reformation*: Now it was this Mans charge to look after this Pillar, and to see that none injury be done to it, by the Thieves and Robbers that infest that Road, nor by any of Gyant Pope's Party, for he maintained a great Army under Ground, his Care being of a vast extent, and his Army used sometimes to issue out and commit great spoils and Ravage in the Neighbouring Countries. But now *Reformation* kept as strong a Party as he, and had as much Room in his Cave to lodge them in, and sometimes they would fall out and Skirmish, sometimes come to Pitch'd Battel, and then the Ground would be afresh strewed with dead Bodies, and stained with Blood, till they were buried out of the way. All this *Tender-Conscience*

learn'd

learn'd from one that came out of the Cave of *Reformation*, and fell into Discourse with him, telling these and many other matters to him as they stood talking by the Pillar. At length the man having understood that *Tender-Conscience* came from the Valley of *Destruction*, and was going to the Heavenly *Jerusalem*, was very Inquisitive after his Country, and the place of his Birth: For, said he, I have heard my Father say that I was born in that Country too, and brought from thence very young, and when my Father came to this place, he left me in the Custody of *Reformation*, with whom I have continued ever since, and what is become of my Father, I know not, nor whether I shall ever see him again or no; but I remember he used to talk of going to the *Celestial City*, which I suppose is the same place whither you are now travelling, and therefore if you will accept of my Company, I will gladly travel along with you, having great hopes of seeing my Father there, or hearing some Tidings of him; and besides they say it is brave living in that City, and that it is the Richest place in the World, therefore I would fain go along with you in hopes of getting into that famous City to dwell.

Tender-

Tender-Conscience. I like your motion very well, for I have travelled alone hitherto, which made the way seem more tedious to me, and a Companion in the rest of my Journey would divert Melancholly, and we should incourage each other in our Pilgrimage. But I must acquaint you with one thing first, and that is, that your Journey will prove ineffectual I doubt, unless you came in by the *Wicket-Gate*, that is at the head of the narrow way, and can produce your Certificate, or Pass, from the *Interpreter*: For, as I am certainly informed, the King has given strict Orders that none shall be admitted into the Heavenly City, that are not thus qualified.

Then *Seek-Truth* (for so was the other mān called) reply'd: I have a Pass by me which my Father procured for me when he brought me along with him, and he told me he had it from the *Interpreter*, giving me a strict charge to have a care of it.

Tend. Consc. What was your Fathers Name, and from whence came he?

Seek-Truth. His Name was *Little-Faith*, and he came from the Town of *Sincere*.

Tend. Consc. Oh, I believe I have heard talk of him, if it be the same Man that I mean, there goes a Report, as if he were

were Robbed in a place called *Dead-man's Lane.*

Seek-Truth. I hope not ſo, for I am ſure he had ſtore of Silver and Gold about him, beſides ſome very Rich Jewels; nay, I may ſay he carried his whole Eſtate about him, ſo that if he were robbed upon the Road, he is utterly ruin'd and undone: I am very much concern'd at the ſad news, and ſhall not be at reſt till I have inquired farther about it. Therefore, if you pleaſe, let us haſten to go forward in our Journey, and 'tis ten to one, but I ſhall be more particularly informed of this matter by the way: I will only call two or three more Friends of mine who are very deſirous to travel toward the Heavenly Country, and would be glad to take the opportunity of your good Company: So he ran into the Cave, and called for *Zealous-Mind*, *Weary o'th'-World*, *Convert*, and *Yielding*, who all came out to know what he would have.

Zealous-Mind. Have! ſays *Zealous-Mind*, you may be ſure that 'tis no hurt he would have, when *Seek-Truth* calls us.

Seek-Truth. No, my Friends, I call you for your good I hope; and to fulfill your own wiſhes; for you have often told me how deſirous you were all to travel toward

the Heavenly *Jeruſalem*, and now here is a Man going that way that wou'd be glad of your Company; for my part I am reſolved to go along with him, do you as you pleaſe.

Weary-o'th'World. And I, ſaid *Weary-o'th'-World*, for here is nothing in this Country but Trouble, Vexation, Cares, Grief, and all manner of Evil, I would not tarry a day longer in it, if I might be a King, come let's be Jogging.

Convert. I burn with deſire to go to that Glorious place, of which I have heard ſuch renowned things, I care not what hardſhips I undergo, nor what torments I ſuffer, provided I may but get thither at laſt.

Yielding. And for my part, I like your Companies ſo well, that I will go with you to the end of the World with all my heart. For you talk ſo Wiſely, and tell ſuch pretty Stories, that you have won my very Heart; I am ready to melt, when I hear *Seek-Truth* diſcourſe of ſuch ſtrange things as are in the Heavenly Country, and tell his Fathers Travel from the Valley of *Deſtruction*, and how kindly he was entertained by the way at ſome good Houſes.

Seek-Truth. Well, if you are all agreed, come follow me, and I will bring you to the Man that is now on his Pilgrimage to

Zion,

Zion, he ſtands not far off from our Caves mouth, hard by the Pillar of *Hiſtory*. So they all followed him with one Conſent, and went out of the Cave, where they found *Tender-Conſcience* waiting for their appearance; then they went up to him, and ſaluted him one by one, and after ſome queſtions paſs'd on both ſides, they all ſet forward together.

Now I ſaw in my Dream, that as they were going up a kind of riſing ground, they ſaw before them a Man walking an even moderate pace, and they made haſte to overtake him, for by his Gate they gueſs'd he was no ordinary man, as a certain Wiſe Man obſerved, *By a mans gate you may know what he is.* So when they came up to him, they ſaluted him courteouſly, and he returned their Salutation with an Air which diſcovered the Tranquility and Peace of his Soul. Then *Tender-Conſcience* ſaid to him, *Sir, If a Stranger may take the liberty to ask you a queſtion, I intreat you to tell me whether your Name be not* Spiritual-Man, *for I think I have ſeen you before, and was told that you were called by that Name?*

Spiritual-Man. Yes, ſaid *Spiritual-Man*, I am the ſame you take me for, and though

your knowledge of me be but as yet Imperfect, yet I very well know you, and all your Company, and am glad to ſee you ſo far in your Journey towards the Heavenly City, whither we are all a going.

Tend. Conſc. *I do not wonder that you know me and my Fellow-Travellers here with me, for I have heard a very Learned and Holy Man, one* Paul *the Apoſtle,* a 1 Cor. 2. 15. *ſay, that you know* (a) *all things, and judge all things; and therefore I am very glad that we are all ſo happy as to overtake you upon the Road: I hope we ſhall have your good Company to our Journeys end.*

Spiritual-Man. With a very good Will, for it is my delight to keep Company with thoſe that ſet their Faces *Sion*-wards, and are going thither, as I perceive you are at this time; but I ſpy a young man in your Company, who I doubt will not be able to go through this tedious Journey, but will either faint by the way, or turn aſide, with the Flatterer, or take up his abode in *Vanity Fair.* Then turning himſelf to *Yielding*, he ſaid unto him, *Young-man, you are the Perſon I mean, do you think you ſhall be able to hold out to the Heavenly* Jeruſalem?

Yielding. I make no doubt of it, Sir, for I find my ſelf in good health, and as able to foot it as any of the Company. Then

Then they went on together till they came to a great Wilderneſs, where were ſeveral Paths leading divers ways, ſo that had it not been for *Spiritual-Man* (who alone knew the right way) they had wandered no doubt into ſome dangerous parts or other, and either been devoured by Wild Beaſts, or taken Priſoners by ſome cruel Gyants, whoſe Caſtles ſtood in the remote Corners of this Wilderneſs. This made them all ſhew a great deal of Reſpect and Obedience to *Spiritual-Man*, and eſteem him as their Guide and Patron. So they went along together till they came to a place where was an Altar built, and there was Incenſe burning thereon; and the ſmell of the Incenſe was very fragrant, refreſhing the Spirits of the Pilgrims. Then *Spiritual-Man* ſpake to this effect: My Brethren, you muſt know that this Wilderneſs is much haunted with Wild-Beaſts, as alſo by Thieves and Murderers, Spirits and Hobgoblins, which oftentimes aſſault poor Pilgrims in the Night time, and ſometimes by day: Now had we taken any other Path, we had been in danger of falling into their Clutches, but now, I hope, there will be no ſuch danger, if you will follow my Counſel.

Tender-Conſcience. *We will readily obey thee in all things, for we ſee that thou art a man of God, and haſt the mind of Chriſt. Tell us therefore what we ſhall do to be ſafe from the dangers that threaten us in this place?*

Spiritual-Man. You ſee this Altar of Incenſe here perpetually ſmoaking, and ſending up Clouds of a ſweet ſmelling ſavour to Heaven. Now the ſmoak of this Incenſe keeps off all Spirits and Hobgoblins, and the Fire upon the Altar keeps off all Wild Beaſts. If then you would be free from the dangers of Wild Beaſts, let every man take a Coal from the Altar, and carry along with him; and if he would be free from the Spirits and Hobgoblins, let him take of the Incenſe that is in the Treaſury of the Altar, and carry it along with him, and as he travels through the Wilderneſs, let him often kindle a Fire with a Coal from the Altar, and burn the Incenſe therein, ſo ſhall he be protected from all Evil. Let him awaken the Spirit of Prayer, and kindle true Devotion in himſelf, by making good uſe of the Grace of God. For the Heart of a devout Man, and one that fears God, is an Altar of Incenſe always ſending up Holy Ejaculations, which are a ſweet Savour, or Perfume before God.

Such

Such a Man attracts the Divine Bleſſing and Protection.

Tend. Conſc. *But how ſhall a Man pray? In a form, or without? with words, or in ſilence?*

Spiritual-Man. That you may be the better ſatisfied in this point, you ought to conſider that Prayer is the Souls diſcourſe, or converſation with God. Now ſeeing that God knoweth all things, and diſcerneth the ſecret thoughts of our hearts, it is a thing indifferent in private Prayer, whether we uſe words or no, for the Soul may diſcourſe and converſe with God as well in ſilence as with words, nay, better ſometimes, becauſe ſilence preſerves her Attention, and prevents wandering thoughts, whereas when the Soul is occupied in Verbal Prayer, it often proves little better then Lip-Service; as God complained of old, *This people ſerve me with their Lips, but their Hearts are far from me.* But however, this ſilent or mental Prayer is a gift which all men are not capable of. Some have not that Recollection of Spirit, that compoſedneſs of mind as to pray in this manner, and it is convenient that ſuch men ſhould uſe words. But whether they uſe a ſet Form or no in private Prayer, is not

material, only let me give this ſeaſonable Caution, that thoſe who uſe extemporary Prayer be careful of committing any Indecency, by uttering improper Expreſſions, vain Repetitions, or uſing too many Words. Which muſt needs be offenſive to the Divine Majeſty, who knows our neceſſities before we declare them, and only requires an humble and fervent application of our hearts to him for what we ſtand in need of. All the fine words in the World without this, all the Rhetorical flouriſhes, the Elegant Cadencies, the ſoftest Periods without this, are but as ſounding Braſs, and a tinckling Cymbal in the Ears of God. And therefore good was the advice of *Solomon*: *When thou comeſt into the houſe of God, let thy words be few, and be more ready to hear than to offer the ſacrifice of fools.* Intimating hereby that multipiicity of words in Prayer, are but the Sacrifice of Fools. And a greater Man than *Soloman* has ſaid, (a) *When ye pray, uſe not vain Repetitions, as the Heathens do; for they think that they ſhall be heard for their much ſpeaking. Be ye not therefore like unto them, for your Father knoweth what things ye have need of before ye ask him.* And therefore the Form of Prayer which

a *Mat.* 6. 7, 8.

which Christ here prescribed them as a pattern, was very short, but comprehensive, including in less than a hundred words, all the several parts of Prayer, as Adoration, Thanksgiving, Petition, Oblation, Intercession, *&c.* And this, no doubt, he prescribed for a pattern to others, that all who call upon God, may do it in reverence and Godly modesty, using but few words, and those pithy and significant, comprehensive and full, proper and becoming the Majesty we address our selves to.

Tend. Consc. You have given me great satisfaction as to this matter, which has often disturbed my mind, and kept me at too remote a distance from God, not knowing certainly how to pray acceptably; but now I am convinced that God requires chiefly the Heart; for it is but reason that he who is a Spirit, and the purest of all Spirits, should be served in Spirit and in Truth. Which cannot be done where the Heart goes not along with the Lips, and if it does, then it matters not whether it be in a set form of Words or no; the fervency and attention of the Mind, the regularity of the Affections, and the lawfulness of our Petitions being the chief things regarded by the Sovereign Majesty of Heaven.

Seek-Truth. How happy am I that light into ſuch good Company; I have been long a ſearching and inquiring into the Nature and Obligation of Chriſtian Duties, and particularly this of Prayer, which puzzles a great many good well-meaning People; but I never met with ſo much comfort and ſatisfaction as now I have found in your Diſcourſe.

Weary-o'th'-World. I approve of what has been ſaid concerning Prayer; for I find ſo many defects in the beſt of my Devotion, that I have no heart to venture on Vocal Prayer at ſome times; for if I ſhould, my heart would afterwards check me with putting an affront upon God, whilſt in the midſt of paſſionate words, and devout expreſſions, my thoughts were imployed clear another way, while my Tongue chatter'd like a Magpy to God, my heart was upon the Devils ramble, ſtarting a thouſand vain and fooliſh thoughts amidſt the moſt Serious and Religious, the moſt fervent and pious words in the World. I know not how it fares with other People, or what advantages they may find, but for my own part, ſo long as I carry Fleſh and Blood about me, I cannot preſume to be free from diſtractions, alienation of mind, coldneſs, indifference

indifference and impertinent Suggeſtions, even in the calmeſt minutes, the moſt recollected ſeaſons, and the ſevereſt application of my mind to the Duty I am ingaged in. Much leſs can I hope for an Immunity from ſuch failings, when I give the reins to my Tongue, and ſuffer my Lips to prate over a multitude of formal words. For then I find it falls out to me, as I have heard ſay it does to Muſitians, who by long accuſtoming themſelves to play on any Inſtrument, at length get ſuch a habit, that they can run over their familiar Tunes, without minding, or giving attention to what they are doing. Not that I hereby condemn the uſe of Vocal Prayer, for without doubt it is expedient for ſome People, and in a manner neceſſary in the publick Worſhip of God, where many People are to joyn together in offering up the ſame Petitions, Thanksgivings, Interceſſions, &c. which cannot be performed without a form of words, which are the only proper means of conveying our conceptions and thoughts one to another, and conſequently making each other ſenſible what we all pray for. In ſhort, my Judgment is, that it is all one in reſpect of Gods hearing us, whether we uſe word, or not, in publick, or in private;

but

but for the ſake of humane neceſſities, words are neceſſary in publick, and a fervent attention of mind is abſolutely required both in Publick and Private, as the only efficacious means to render our Prayers acceptable to the Divine Majeſty.

Then I heard in my Dream, that as they walked along the Wilderneſs, the Wild Beaſts roared and ſent forth hideous noiſes, which put ſome of them into no ſmall diſorder and Conſternation; but the reſt who had more courage heartned them on. So at laſt they got out of the Wilderneſs, and came in ſight of the Town of *Vanity*, where *Faithful* was put to death for his Teſtimony to the Truth. Now the Town was very Magnificent and Stately to the Eye, full of Temples and other Publick Structures; whoſe lofty Towers being adorned with Gold and other coſtly Embelliſhments, made a glittering ſhow in the Sun-ſhine. Likewiſe it was exceeding large and populous, ſo that there was a perpetual noiſe to be heard at a diſtance like the roaring of the Sea, becauſe of the multitude of People that were in it, the Chariots and the Horſes that were always running up and down the Streets. Which made poor *Yield-*

Part I. *p.* 120.

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ing think it was the City whither they were all a going. He was ſo taken with the glorious Figure this Town made, that he could hardly contain himſelf from running thither before the reſt of his Company. Which when *Spiritual-Man* perceived, he ſaid,

Spiritual-Man. Young-man, miſtake not this place, for it is not the Heavenly City, as you imagine, but a meer Counterfeit; it is *Babylon*, the Town of *Confuſion* and *Vanity*: Though our way lies through it, yet we are not to take up our Reſt there: We may abide there for a ſhort time as in an Inn, but we muſt not think of ſettling there for ever.

Yielding. Sir, I thought by the deſcription that had been given me of the Heavenly *Jeruſalem*, that this had been the very place indeed, but now you have ſatisfied me to the contrary.

So the Pilgrims went forward and entred into the Town, but they met with a great many Affronts and Injuries by the way, by reaſon of the ſtrange dreſs they were in, and becauſe they had not the Mark of the Beaſt in their Foreheads, nor in their right Hands, as all the Inhabitants of the Town had. Therefore the Boys

hooted

hooted and halloo'd at them, and gathered a Rabble about them; nay, ſome of the Graver ſort threw dirt upon them as they went by their doors, they mocked, and derided them, they faſtned all manner of Slanders and Reproaches upon them, and very few there were in all that place that ſhewed any Compaſſion, or common Civility to them. But this did not all dishearten any of them, ſaving the Young man to whom *Spiritual-Man* ſpoke laſt, whoſe name was *Yielding*. He indeed being diſcouraged by the Inhoſpitable humour and carriage of the Townſmen, toward his Companions, and being ſtrongly invited, by a very courteous ſpoken Man, to leave that giddy-brain'd company of Fools (for ſo he term'd the Pilgrims) and come and dwell with him, and he ſhould find all things to his content; he accordingly complyed, and forſaking his Company, followed the Man, who conducted him to a Tavern in the Market-place, and ſending for ſome of his boon Companions, they fell to Carouſing and making Merry; alſo they drank Confuſion to the Pilgrims that were going to the Heavenly City, but *Yielding* got little by the bargain, for being ſurfeited with exceſs of Wine, he dyed ſuddenly in the Night-time. In

In the mean while the the reſt of the Pilgrims paſſed through the ſtreets of the Town, moleſted on all hands by the ruder ſort of People, and unpitied of them that, according to their Age and Stations, ought to have ſhewn more Wit and Humanity. Thus they went on, till they came to a place called the *Exchange*, where the Merchants uſed to meet and Traffick; there were Men of all Nations and Families, Men of all Tribes and Languages, each one buſie in his particular Occupation, or Commerce. But when the Pilgrims came amongſt them, they all with one accord left off their buſineſs and talk, and ſtood gazing on theſe Strangers, ſaying among themſelves, *What Country-men are theſe that appear in ſo ſtrange a dreſs, ſo different from all that uſe to frequent this place?*

Then I ſaw in my Dream, that *Zealous-Mind*, one of the Pilgrims, ſtood up and ſpoke to the Multitude, ſaying, Men and Brethren, partakers of the ſame Fleſh and Blood with us, why ſtand ye gazing on us, as though ſome new thing had happened unto you, which you had never ſeen or known before? Have you forgot the days wherein *Chriſtian* and *Faithful* paſſed through your Town, whereof the one was burned

burned for the Teſtimony which he bore to the Truth; and the other, though impriſoned, yet by the mighty power and providence of God, eſcaped your Rage and Malice? Are theſe things out of your memory already? Or are your Records ſilent in the matter? We are come upon the ſame account as they, and are going to the ſame Country, whither they bent their Courſe. Therefore wonder not at our unuſual dreſs; for it is neceſſary that all thoſe who travel *Sion*-word, ſhould be apparell'd after the faſhion of that City, that ſo their entrance thereinto may be eaſie, and without blame. This is the reaſon why we are cloathed after the manner of this Town, or of this World, for we have no abiding City here, but we ſeek one to come, *whoſe builder and maker is God.* After *Zealous-Mind* had made an end of ſpeaking, ſome of the Merchants left their affairs and joyned themſelves unto the Pilgrims, others mocked and derided them. But they ſhook the duſt off their Feet, and departed from that place, and the Merchants that had left their Merchandiſe went along with them. And the people followed them out of the Town hallooing and hooting at them, but they remembering

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the ſaying of Chriſt, [*Curſed is he that hath ſet his hand to the Plough of the Kingdom, and looketh back.*] regarded not the ridiculous noiſe they made, but kept on their Courſe in the Kings High-way, neither turning to the Right hand, nor to the Left, but walked directly forward in the way of the Lord, till they came to the Plain of *Eaſe*, where the Merchants hearkned to the inticing words of *Demas*, and were perſwaded to go down into the Silver-Mine to dig for Treaſure that corrupteth; but the reſt of the Pilgrims would not turn aſide out of the way, to follow after filthy Lucre. Yet they had not gone far, before one of them, whoſe name was *Weary-o'th'-World*, was turning about to look back toward the Silver-Mine, when *Spiritual-Man* eſpying him, catch'd hold of his Arm, as he was facing about, and ſtop'd him, ſaying, *Brother here is a ſight juſt before you, which will convince you of the danger of looking back in this place*: So he ſhewed him the Pillar of Salt, into which *Lot*'s Wife was turned, which ſtood directly before them on the way ſide. Then *Weary-o'th'-World* thanked him for his friendly admonition and aſſiſtance, confeſſing that he was tempted with a thought of Covetouſneſs, which

made

made him attempt to look back toward the Silver Mine, but that he was glad he ſo timely prevented both his Crime and his Puniſhment, by ſhewing him the Example of *Lot*'s Wife, who for looking back on *Sodom* was turned into a Pillar of Salt.

Now in my Dream I ſaw that the Pilgrims went forward till they came to the River of God, their way lying along by the River ſide, where grew Trees bearing all manner of delightful Fruits, which the Pilgrims taſted to their wonderful refreſhment, they alſo drank of the Waters of the River, whoſe Vertue is to rejoice the heart more than Wine; and there being pleaſant green Paſtures all along the Banks of the River, they lay down ſometimes to repoſe themſelves there, and then roſe up to proſecute their Journey; coming at length to the place that led down to *Doubting-Caſtle*, which was demoliſhed in the days of *Chriſtiana* her Pilgrimage; ſo they paſſing by the Stile that *Chriſtian* and *Hopeful* went over, when they were taken Priſoners by Gyant *Deſpair*, kept the High-way, never ſtopping, till they came to the Delectable Mountains, where they again refreſhed themſelves in the Gardens and Vineyards, eating freely of the Fruits that were growing

ing therein. Now as they went up these delectable Mountains, they came at last to a Mountain that was at the top of all the Mountains, and established above the rest of the Hills, and it was called the Mountain of the House of the Lord. Now there were Shepherds feeding of their Flocks, all over this Mountain, and there were Men of all Nations, Tribes and Languages walking up and down on the Mountain, and sometimes they talked with the Shepherds, at other times they talked one among another.

So I saw in my Dream, that as the Pilgrim went along the High-way, there stood some Shepherds by the way-side, tending of their Flocks, and the Shepherds asked the Pilgrims whence they came, and whither they were going. To whom *Spiritual-Man* reply'd, *Sirs, we come from the Valley of* Destruction, *and are going to the Celestial Country.*

Shepherds. Ye are wellcome thus far in your Journey, for now you are on the Top of the delectable Mountains, even on the Mountain of the Lords House, and here be Men of all Nations, Tribes, and Languages, that are going the same Journey with you, only they tarry a while here to take

take the Air of theſe Delectable Mountains, and to partake of the Fruits that grow on this Holy ground, which are good to refreſh and ſtrengthen them after their wearisome Travel. Moreover we Shepherds have Remedies for all the Diſeaſes that Pilgrims are ſubject to in their toilſom Journey, and we miniſter freely unto them of ſuch things as we have, giving Advice and Phyſick to the Sick, opening the Eyes of the Blind, the Ears of the Deaf, and looſning the Tongues of the Dumb, cauſing them to ſhew forth the Praiſe and Glory of God. To this end are we placed here, and our Tents are open to all Comers, where we entertain the Stranger, the Fatherleſs, and the Widow, the Rich and the Poor, the Weak and the Strong, the Young and the Old, at the Kings Coſt, who prepares a Table for all that will come to it, and hath made us his Stewards to portion out to every one what they need; we have Milk for Babes, and Meat for them that are ripe of Age. Our doors are not ſhut day nor night, neither do we ceaſe crying out: *Ho! every one that is thirſty let him buy Milk without Money, and Wine without price. For the Lord hath prepared a Feaſt of Fat things, of wine well refined, and he inviteth all men to his Table.*

Then

Then the Shepherds conducted them into their Pavilions, and ſet before them ſuch Dainties, as they had not met with before in all their Journey: So they eat and drank chearfully, and were mightily refreſhed, and afterwards the Shepherds invited them to walk out and take the Air of the Mountain, which they did, and found it the wholſomeſt, pureſt, and pleaſanteſt Air in the World. For it was perfumed with the Odour of Oranges and Lemmons, Pomgranates and Citrons, with all manner of Spice-trees, which grew upon the Mountain in abundance; ſo that what with the admirable dyet, and what with the delicious Air of this place, their ſtrength was renewed like Eagles, for they reſted there with the Shepherds two or three days, who ſhewed them good Hoſpitality, for they had all things in common among themſelves, and therefore the Pilgrims went freely up and down from one Tent to another, and were kindly received every where, for this is *Emanuel*'s Land, the Holy Mountain of the Kingdom of Peace, where their Spears were turned into Pruning Hooks, and their Swords into Plough-ſhares, every one ſitting peaceably under his own Vine, and under his own Fig-tree, and no man

did

did harm to another, but all liv'd together in Unity, Love and Peace. The Shepherds alſo ſhewed them many wonderful things of the Mountain, as the Hill of *Error*, and the Hill of *Caution*, and when the time came that the Pilgrims were deſirous to purſue their Journey, the Shepherds had them to their Overſeer, whom the King had ſet over them, even one of their Brethren, and a Shepherd: To this Man they brought the Pilgrims, who when they came before him, bleſſed them, ſaying, *Peace be unto you*; and when the Shepherds had told him who they were, and how far they had travelled, and whither they were going, he anointed them with a certain Rich and Sovereign Ointment, which would exceedingly ſtrengthen them in the reſt of their Journey. Then the Pilgrims bowing down their Heads to the ground took their leave of the Venerable Old Man, giving him thanks for the kindneſs he had ſhewed them.

Then the Shepherds went along with them and ſhewed them the door in the ſide of the Hill, which is a by way to Hell; and lent them their perſpective Glaſs to take a proſpect of the Celeſtial City through it. Which when the Pilgrims had

a glimpse of, they were Ravished at the sight of such glorious things, and longed to be there, wherefore they desir'd the Shepherds to give them leave to depart; which was granted them, only the Shepherds first gave them directions concerning the way, bidding them have an especial care lest they slept upon the Enchanted Ground, which they must needs pass through before they could arrive at the Heavenly City, and it lies just on this side the Region called *Beulah*.

Moreover I saw in my Dream, that the Pilgrims having bid adieu to the Shepherds, went down from the Mountain into the Plain, having a large Valley before them; which was called the Valley of *Vain Opinions*: Now as they were going through this Valley, they saw a Company of Men before them, and as they drew nearer, they could hear them talk very eagerly one to another, as though it were about some weighty matter. So when they came up to them, they perceived that the men were talking about the King of the Country, which made them dispute very passionately, and with a great deal of heat: One asserting that the King was of his opinion; another, that he was of his Judgment; a third said, that he only

only had the right understanding of the Royal mind, will and pleasure, and each man quoted some Article, or Sentence of the Kings Statute-Book, in confirmation of what he had said: So that there was a great noise and hurly-burly amongst them, insomuch as they were ready to go together by the Ears, while every one thought himself in the right, and all the rest in the wrong: Thus contended they, till *Spiritual-Man* spoke to them and said: *Good People what is all this clamour for?* Then they all ceased their loud talking, and gave attention to what he would say, who thus proceeded,

Spiritual-Man. I hear you very vehement and earnest in controversie about the Kings pleasure, one saying, he knows best, and another, that he is best acquainted with it. This puts me in mind of the Words of Christ, where he says, (*a*)

a *Mat.*24. 23, 24,25 26,27. *If any man shall say unto you, Lo, here is Christ, or lo he is there, believe it not; For there shall arise false Christs, and false Prophets, and shall shew great Signs and wonders, insomuch that (if it were possible) they shall deceive the very Elect. Behold, I have told you before: Wherefore, if they shall say unto you, behold*

behold he is in the Desert, go not forth; behold he is in the secret Chambers, believe it not. For as the lightning cometh out of the East, and shineth even unto the West, so shall also the coming of the Son of Man be. Therefore I have reason to judge you all as Deceivers and false Prophets, since you so exactly make good the Character which our Lord has given them. For whereas one boasteth that he knows the Kings mind; another, that he is the best Interpreter of his Will; ye are all out of the way of Truth, the Kings mind is with none of you, Christ is not among you: 'Tis the Shepherds who are his Privy Counsellors, who know the secrets of the Kingdom, go ye therefore and feed with the Flocks, and frequent the places where they lye down at Noon, so shall ye learn knowledge, and preserve your feet from stumbling into Error. And having spoken these words, he turned from them with all his Company, and kept on their way over the Plain; now they had not gone far, before a Man bolted out upon them from a little Cave on the side of the High-way, which was called the Cave of *Natural Speculations*, and the name of the Man was *Humane Reason*. So he asked them whence they came, and whither they

were going? To whom *Spiritual-Man* made answer. *We come from the Valley of Destruction, and are going toward the Heavenly Jerusalem, and shall be glad of thy Company, if thou wilt go along with us.*

Humane Reason. I am designing for the same place my self, and would gladly accept of any good Company; but I suppose you intend to go the same way as yonder Shepherds shewed you, who know no more of it then the man in the Moon, but only 'tis their live-lihood to tell a parcel of strange Stories to Strangers and Travellers, making them believe, that they are Servants to the King, and that it is their Office to entertain Pilgrims, and give them directions for the way. They pretend also to give them a prospect of the Heavenly *Jerusalem* through a perspective Glass, and to shew them one of the Mouths of Hell. Whereas they are a pack of meer Juglers and Religious Cheats, amuzing the Credulous and unwary Travellour with Fictions and Romantick Stories of Heaven and Hell, and using Enchantments to delude them in their way thither, casting a mist before their Eyes, when they pretend to give them a glimpse of the Glories of that place. For that is a deceitful Glass through which you look-

looked, and presents you not with the true appearances of things, as I can prove at large, if you will be pleased to hear me out. Nay, I can demonstrate before your Eyes, without the help of any Glass, the Scituation and Beauty of the Celestial City, and shew you the neareſt ready *Road* thither, as plain as that two and three make five.

Spiritual-Man. *Thou art blind as a Beetle thy self, and wilt thou pretend to direct us in the way to a place which thou never sawest nor knewest? Go, get thee into thy Den again, and go not about to seduce poor harmless Pilgrims, for we will not hearken to thy Insinuating discourse, but keep on our way, as the Shepherds directed us.*

Tend. Consc. Nay, pray let us hear what the Man can say for himself, for he seems to be a smart man and no fool. And therefore I would fain hear his reasons.

Spiritual-Man. *Your curiosity is dangerous and may cost you dear, therefore pray be perswaded to turn away your Ears from hearing of Vanity and Delusions. You have run well hitherto, do not halt so near your Journeys end.*

Tend. Consc. I cannot be satisfied in my mind, unless I hear this mans Arguments, for he seems to have something extraordiry in his very Face, and more in his Words.

Zealous-Mind. *To the empty are empty things; if this man be so obstinate, that he will tarry and hear this fellow prate, let him tarry alone, why should we lose time for his Folly? Let us hasten forward to run the Race that is set before us.*

Spiritual-Man. No, Brother, let us rather bear one anothers burdens, and so fulfill the Royal Law of Christ our King. Let us pity his Infirmity, as *Paul* exhorts us in the like case. (*a*) *Brethren,* says he, *if a Man be overtaken in a fault, ye which are Spiritual, restore such an one in the Spirit of meekness, considering thy self, lest thou also be tempted.* And another Apostle saith. (*b*) *Brethren, if any of you do err from the Truth and one convert him, let him know, that he which converteth a sinner from the error of his way, shall save a Soul from death, and shall hide a multitude of sins.* Now therefore since this our Brother is tempted with a vain Curiosity to hear the Arguments of *Humane Reason*, let us stay a while, and I will undertake to confute him, which will be more to our Brothers profit than if he had never heard him speak. Go to then, said he, turning to *Humane Reason*, let us hear

a *Galat.* 6. 1, 2.

b *Jam.* 5. 19. 20.

hear what thou hast to argue against the way that we are going.

Humane Reason. Then *Humane Reason* putting on a grave and serious Countenance, spoke as follows: Gentlemen, It is not manly to fall into a Passion, and abuse a Stranger, before you have a just cause given you, especially when you are ignorant of, or may mistake his Quality. I am sprung of a right Noble and Illustrious Family, and as Antient as any in the World, by my Fathers side. *Understanding* is my Father, who is a Prince and Courtier, and of near kin to the Royal Family of Heaven. Therefore, as you are Gentlemen, I hope you will use me with that respect which is due to my Birth and Extraction, and not run me down with reproachful Names and scurrilous Language.

Spiritual Man. Cry you mercy, Sir, I know your Father very well, and honour his Noble Birth and Illustrious Quality, but give me leave to tell you, your Mother is but of mean and obscure Quality, and a Notorious Strumpet, and therefore you must excuse us if we esteem no better of you than a Bastard, or at best a very degenerate Son, a Mungrel breed, partaking more of your Mothers Vices than your Fa-

thers Vertues, who ſurely was much overſeen, when he ſuffered himſelf to be debauched by ſuch a common Drab as ſhe. Her name was *Sence*, the Daughter of *Animal Life*, an old doting Sot, that minded nothing elſe but eating, drinking, and ſleeping, his Birth-place being no better than a Dunghill, this was your goodly Grand-father by your Mother's ſide. Now he uſed to proſtitute your Mother, when ſhe was young, to all comers and goers, and among the reſt the Prince your Father fell in love with her once upon a time, and lay with her, and begot you. So that you have no ſuch reaſon to glory in your high Birth, but rather to be aſhamed of your Fathers Infirmity in committing folly with ſuch an Adultereſs as your Mother. Beſides, what ſignifies your being his Son, unleſs you were alſo indued with his Princely Vertues? And he himſelf loſt thoſe Vertues after he had defiled himſelf by Copulation with your Mother. For he was once quick-ſighted as an *Eagle*, but now his Eyes are dim: in this you reſemble him to the life, for you are Pore-blind. He was Active and Sincere, but now dull and treacherous. In this alſo you are like him, for you are heavy and ſlow in all your Operations, and

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as uncertain and wavering as a Weather-cock, I could tak notice of a great many more ill features and qualities in you, but that it would be too tedious and irksome to the Company.

Zealous-mind. *Ay, ay, 'tis not worth while to lose so much time in talking to this Impostor, when we are in a Journey.*

Weary-o'th'-World. No indeed, Brother *Spiritual-Man*, no more it is; and were you but half so tired as I, you would not stand reckoning up this Fellow's Genealogy, nor making Comparisons between him and his Father. I long to be at my Journey's end, come let's be Jogging.

Spiritual-Man. *Have patience, my Brethren, whilst this man and I discourse the Point farther, for the sake of* Tender-Conscience, *who seems to be stagger'd at his first words, and has an itching desire to hear what he can say for himself. Perhaps he will have a better opinion of the Man, if we should refuse to converse with him, he might think that we were asham'd or afraid to stand the brunt of his boasted Demonstrations, and so would conclude the Truth is on his side. Therefore for his sake have patience a while, and I doubt not but I shall convince this man of his error, and make him hold his peace, if not recant his ill-ground-*

ed Opinions, to the glory of God, and the edification of us all, especially of poor wavering Tender-Conscience.

Then they agree to tarry and hear out the dispute between them. So *Spiritual-Man* bid *Humane Reason* wave all farther preambles about his Birth and Family, and fall upon the point in hand, making as quick a dispatch as he could of this matter.

Humane Reason. Well then, I tell you in short you are out of your way, and if you will follow my directions, I will shew you a far nearer and more secure Road to the Heavenly Country. I believe and know there is a God, as well as you, and worship him day and Night, but I take not up this belief, nor practice this worship on other mens Credits, I do not blindly pin my Faith on other mens Sleeves, nor worship God according to the Traditions of Men as you do: But I lay a sure Foundation of my Faith, I behold and contemplate this wonderful and glorious Fabrick of the World, and by a regular deduction, I trace the Footsteps of an Eternal Divinity, whilst climbing up the chain of Inferiour and Second causes, I at length fasten on the uppermost link, and clearly see the first

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and ſupream Cauſe, ſource and ſpring of all things viſible and inviſible. Thus as common bodily objects are the firſt and lowermoſt of this chain of Cauſes, ſo my ſences are the firſt and loweſt ſtep to my Faith, whilſt by a chain of Rational Inferences I joyn the firſt and laſt things together, and make my Sences, Reaſon, and Faith to be all proportionably ſubſervient to the Adoration I pay the Eternal Godhead. Thus I obſerve a due Order in letting that which is natural firſt take place, and then afterwards that which is Spiritual. Whereas you take a quite contrary courſe, and ſo do all that hearken to thoſe blind guides, the Shepherds on yonder Mountain. For they teach you to begin at the wrong end, and laying aſide the Service of your Senſes and Reaſon, which are the Eſſential properties of your Nature, to believe by an implicite blind Faith, the Doctrines and Opinions of ſuch a number of Men, pretending they were divinely inſpired, and not only ſo, but to believe Doctrines that are Diametrically oppoſite to your Reaſon and the Common ſence and experience of the whole world. As for example, they teach, and you muſt believe, that one can be three, and three are but one, contrary

to the first Principles of Natural Reason: That God is Man, and Man is God, that a Virgin could conceive a Son without the help of a Man, and after her Child-birth remain a Virgin: With many more opinions of the like nature, inconsistent in themselves, and with other fundamental Principles of Nature.

Tender-Consc. *If all be true as this man says, then for ought I see we are guilty of down-right Popery, for I have heard many wise and Learned men say, that the great secret of that Religion is to make its Proselytes believe by a blind implicite Faith, things directly contrary to common Sense and Reason, and if we are guilty of the same Error, wherein do we differ from the Papists? For my part I am wonderfully taken with this mans discourse, he speaks home to the purpose, and I can't see what can be objected against it, nor how he can be answered.*

Spiritual-Man. Be not carried away with every wind of false Doctrine, but let your heart be established in the Truth. Be not credulous, but examine well his Discourse, and you shall find it all Sophistry and Deceit, as I shall make apparent, if you will give me the hearing.

In the first place therefore, he goes upon

a wrong ground in ſuppoſing our Reaſon to be perfect in exerciſing it ſelf upon its proper Objects. Before the fall of *Adam* indeed it was ſo, but now 'tis imperfect and frail. It was then one intire ſhining Diamond, but now 'tis ſhatter'd into pieces. We only retain ſome fragments, or ſparkles of the Original Jewel; we can boaſt of nothing but ſome broken Remnants of Reaſon eſcaped from that fatal Shipwrack of Humane Nature, which ſtill float up and down in a Sea of uncertainties. We grope as in the dark, and can hardly diſcern the things that are familiar with us. Our Notions of things natural are liable to a thouſand miſtakes, our Inferences looſe and Incoherent, and all our Faculties turned up ſide down. Our diſcourſe commonly is rather Rhetorick than Reaſon, and has either a ſmack of the Serpents ſubtle Sophiſtry, or the Womans ſoft and inſinuating Eloquence; theſe generally ſupply the place of true Maſculine Reaſon, while the Sophiſt does but mimick the Philoſopher, and both they and the Oratour act the Divine. As this man has done in his ſpecious and formal acceptation of the Shepherds, and Vindication of his own way. For,

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In the ſecond place, ſuppoſe we grant his ground to be good, and that Reaſon is perfect in its exerciſing its ſelf on its proper Objects, yet his Inferences from thence are but the efforts of his Eloquence and Sophiſtry, while he would indeavour to perſwade us that Divine and Supernatural things are the Objects of natural Reaſon alſo. It is juſt the ſame thing as if he would go about to convince us that we may hear with our Noſes, and ſee with our Ears. We may as well do this as diſcern Divine and Supernatural things by Natural and Humane Reaſon. God has indued us with different Faculties, ſuitable and proportionable to the different Objects that ingage them. We diſcover ſenſible things by our Sences, rational things by our Reaſon, things Intellectual by Underſtanding, but Divine and Celeſtial things he has reſerved for the exerciſe of our Faith, which is a kind of Divine and Superiour ſence in the Soul. Our Reaſon and Underſtanding may at ſome times ſnatch a glimpſe, but cannot take a ſteddy and adequate proſpect of things ſo far above their reach and ſphere. Thus by the help of Natural Reaſon I may know there is a God, the firſt Cauſe and Original of all things; but his

Eſſence,

Eſſence, Attributes, and Will are hid within the Veil of Inacceſſible light, and cannot be diſcerned by us but through Faith in his Divine Revelation. He that walks without this Light, walks in Darkneſs, tho' he may ſtrike out ſome faint and glimmering Sparkles of his own. And he that out of the groſs and wooden dictates of his Natural Reaſon, carves a Religion to himſelf, is but a more refined Idolater than thoſe who worſhip Stocks and Stones; hammering an Idol out of his Fancy, and adoring the work of his vain Imagination. For this reaſon God is no where ſaid to be Jealous, but upon the account of his Worſhip. To this end was he ſo particularly nice (if I may ſo ſpeak with Reverence) in all thoſe ſtrict Injunctions he laid on the Children of *Iſrael*, as to his Worſhip. He gave to *Moſes* in the Mount an exact Pattern of the Tabernacle and all its Veſſels, Inſtruments and Appurtenances: He preſcribed the particular Times and Seaſons, the peculiar manner, Rites, and Ceremonies of his Worſhip, not a tittle of which were they to tranſgreſs, under pain of death. Now what needed all this Caution and Severity, if it were a matter ſo indifferent,

as

as this mans makes it, how God is Worshipped? He thinks if by patching up half a dozen Natural Reasons together he can prove a Deity, and pay some Homage, or Acknowledgment to him as such, that all is well with him; nay, that he is in the neareſt and moſt ready way to Heaven; in the mean while concluding that we go round about, if not a quite contrary way, who take up our Religion on no leſs Credit and Authority, than that of Divine Revelation. This he calls laying aſide our Senſes and our Reaſon to believe by a blind and implicite Faith, the Doctrines and Opinions of a certain number of men pretending to be Divinely Inſpired, and not only ſo, but believing Doctrines Diametrically oppoſite to our Reaſon, and the common Sence and Experience of the whole World. But tell me, O vain man, how do we lay aſide our Senſes and our Reaſon, when we uſe both in a due ſubordination to our Faith? Faith it ſelf comes by hearing, which is one of our Senſes: We hear the glad tydings of the Goſpel preached to us, and our hearts are brought into Subjection to the Power thereof; Natural Reaſon taught us to believe there is a God, but Faith teaches us how to believe in him, and how

how to Worship him. The things which we believe of him are indeed far above our Sence and Reason, but not contrary to them: Nay, in this our Sences and Reason are Instrumental to our Faith, that when we hear or read of the Miracles which were done by Christ and his Apostles, our Reason tells us they could not be done but by the mighty power of God, and that God would not by such Miracles give testimony to a lye, therefore consequently our Reason teaches us to believe that Christ and his Apostles were really such as they profess'd themselves to be: He the Son of God, they his Servants, and Men Inspired by the Holy Ghost. And consequently that all their Doctrines were true. How then can I stumble at the Doctrine of the Trinity, the Incarnation of Christ, his being conceived without help of a Man, and brought forth by a Virgin, she remaining a Pure Virgin? Thus far my Reason is serviceable to my Faith. The one leads me by the hand to the Veil, the other draws it back, and discovers all the Sacred Mysteries. Yet still let Reason keep her distance, she is but the Hand-maid, Faith the Mistress: Sence and Reason attend in the outer Courts of the Temple, but

but Faith enters into the Holy of Holies. Now without Faith it is impoſſible to pleaſe God. Faith is the evidence of things not ſeen, the ſubſtance of things hoped for. This is that Faith which thou, O *Humane Reaſon*, haſt ſo much contemned and Villified! This is that Faith which the Shepherds recommended to us, this is that perſpective Glaſs, through which we ſaw the glories of the Celeſtial *Jeruſalem*. Therefore ceaſe henceforward to ſpeak evil of the way of the Lord; ceaſe to pervert the Souls of ſuch as ſeek the Lord in ſincerity and with an humble Faith. When he had made an end of theſe words, *Tender-Conſcience* burſt out in Tears for grief and Joy; for grief that he had ſuffered his mind to be warp'd by the ſeducing Eloquence of *Humane Reaſon*, and for Joy that *Spiritual-Man* had ſo well anſwered and confuted his Arguments, which made him addreſs himſelf thus to *Spiritual-Man*.

Tend. Conſc. I am heartily ſorry that my fooliſhneſs ſhould hinder all the company of ſo much time, while we might have been a good way in our Journey; now I am fully ſatisfied that *Humane Reaſon* is but an *ignis fatuus* to the mind, a falſe light, a Deceiver, and therefore let us leave

him

him to his Den of shadows, and prosecute our Journey:

Then I saw in my Dream that they went forward while *Tender-Conscience* Sang,

Vain Human-Reason *boasts himself a Light,*
Tho' but a wand'ring meteor of the Night;
Bred in the Bogs and Fens of common Earth,
A Dunghill was the place of his high birth;
Yet the Impostor wou'd aspire to be
Esteem'd a Son of Noble Pedigree;
Vaunting his Fathers Titles and high Race,
Tho' you see Mungrel written on his Face.
A better Herald has unmask'd the Sham,
And prove'd a Strumpet was the Juglers Dam:
In vain he seeks on Pilgrims to Impose,
In vain he strives to lead them by the Nose;
The Cheat's discover'd, & bright Truth prevails,
When humble Faith does hold the Sacred Scales.
Reason and Sence are but deceitful Guides,
A better Convoy God for us provides.
Celestial Truth dwells in th' Abyss of Light,
Wrapt up in clouds from Human-Reason's *sight.*
He that would see her as she's thus conceal'd,
Must look by Faith, believing what's reveal'd.
Reason may well at her own quarry fly,
But finite cannot grasp Infinity.
Rest then my Soul, from endless anguish freed,
Nor Reason is thy guide, nor Sence thy Creed.

Faith

Faith is the best ensurer of thy Bliss, (miss.
The Bank above must fail, before the venture

Now as they went along, they came to the place where the Flatterer had seduced *Christian* and *Hopeful* out of the Road into a by-way, which might easily be done, for tho' it were a by-way, yet it seemed to lie as streight before them as the true way. But however, our Pilgrims had the good fortune to escape the way that led to the Nets, by means of *Spiritual-Man*'s company, who had a shrewd insight into that Road.

Now I saw in my Dream that they had not gone far, before they all began to grow very drowsie, insomuch that *Weary-o'th'-World* began to talk of lying down and taking a Nap. At which *Convert*, who had not spoken a word since they parted from the Cave of *Reformation*, till this time, fetch'd a deep sigh and wept bitterly; but amidst his Tears he called out very earnestly to *Weary-o'th'-World*, warning him not to sleep in that place. This sudden passion, and extraordinary carriage of *Convert*, who had been silent all the way before, made every body curious to learn the occasion of it, and *Spiritual-Man* desired him to acquaint the Company with the occasion

caſion of this ſudden motion. Then *Convert*, telling them if they would eſcape Death, or very near danger of it, they muſt not offer to ſleep on that ground, promis'd them to give an account of his Life in ſhort, and deſir'd them to give good attention to his words, which would be a means to keep them waking. So he began.

Convert. You may remember the Shepherds at parting, among other good and wholſome advice, bid us have an eſpecial care not to ſleep on the Enchanted Ground. Now when I ſaw ſome of the Company inclined to ſleep, I call'd to mind the Shepherds Exhortation, and alſo my own former miſcarriage in this point, which made me burſt forth into Tears, to think how far I have gone back from Heaven-ward, by reaſon of ſleeping in this place; and what danger you would all have run, ſhould you but have lain down on this Enchanted Ground, for this is the place the Shepherds told us of.

Spiritual-Man. *Bleſſed art thou of the Lord, O happy young man, who haſt prevented us from ſleeping in this place; pray entertain us with a Relation of your paſt Travels, for I perceive by your diſcourſe, that you have been this way before now.*

Convert.

Convert. 'Tis possible that you may have heard of one *Atheist* that met *Christian* and *Hopeful* a little way off from this place, as they were travelling toward the Heavenly City. I am the Man, though my name be now changed, neither was that my proper name, but was given me after my sleep on the enchanted Ground. For my Name before was *Well-meaning*, and now my Name is *Convert*. I was born in the Valley of *Destruction*, and brought out from thence very young by my Father, but as we came along by that man behind us, even by *Humane Reason*, I was so pleased with his deluding discourse, that my Father could not get me along with him, but I must needs tarry a while to Converse with *Humane Reason*, telling my Father, that he being old and crazy, I should soon overtake him. But *Humane Reason* had such inticing ways with him, that I had not power to leave his Company a great while; nay, and at last when he saw that I would go, he would needs accompany me to this place, and at parting he gave me something to drink out of a Viol, which he told me was an excellent Cephalick, and good against all the distempers of the Brain, to which Travellers are liable by reason of

Heats

Heats and Colds, and the like, and so he took his leave and went back to his Cave. But he was no sooner gone, when I fell asleep on this Ground, whither through the influence of that Liquor he gave me, or through the nature of the Vapours which arise out of the Ground, I know not, but my sleep seemed very sweet unto me; and I believe I had slept my last here, had I not been used from my Child-hood to walk in my Sleep. For getting up in my Sleep, I walked back again the same way by which I come, till I was quite off from the Enchanted Ground, and there I met with *Christian* and *Hopeful*, who were going forward to Mount *Sion*. So when they had told me whither they were going, I fell a laughing heartily at them, calling them a hundred Fools, for taking upon them so tedious a Journey, when they were like to have nothing for their pains, but meer Labour and Travel. Now all this while my Brains were so stupified with that Liquour which *Humane Reason* had made me drink, that I was not sensible I had been asleep, but was as one in a Dream, and my Fancy was possessed with an Imagination that I had been as far as any Pilgrims could go, but could find no such place

place as the Heavenly *Jernſalem*, and therefore I believe there was none, and ſo I told them, but however they would not hearken unto my fooliſh words, but went forwards on their Journey, and I kept on my courſe backward till I came to the Town of *Vanity*, where I took up my Lodging for a great while, till once upon a time being at one of the Publick ſhews in the Fair, I was ſtruck with a Thunder-bolt from Heaven, which had almoſt coſt me my life, for I was forced to keep my Chamber a whole year upon it. Now in this time of my Confinement, I began to think of my former life, and the miſerable condition I was in, if it ſhould pleaſe God to take me away; this made me weep day and night by my ſelf; I faſted alſo, and prayed, and humbled my ſelf before the Lord in ſecret, and I vowed a vow unto God, that if it would pleaſe him to reſtore me health again, I would undertake a Pilgrimage to Mount *Sion*, the firſt opportunity that I could meet with to have Company. So God heard my Prayer, my Vows and my Tears, and reſtored me again in a little time, and I walked abroad, and ſoon left that wicked Town, and remembering that I had an acquaintance or two in the Cave of

Reformation,

Reformation, men of sober dispositions, and Religious Lives, I resolved to go and see them, if perhaps I might prevail upon them to go along with me. So I went accordingly to the aforesaid Cave, and found my two Friends there whom I often broke my mind to about this matter, but they put me off till we could get more Company, telling me that it would not be long before some Pilgrims would come by, which made me long for the happy hour when I might hear of any Travellers that were going that way, in the mean while I abode in the Cave, and Conversed with a great many Men there, and amongst the rest I prevailed on *Zealous-Mind* and *Yielding* to go along with us. For my Friends names were *Seek-Truth*, and *Weary-o'th'-World*, whom we have in our Company now. So when *Tender-Conscience* came by, and was looking on the Pillar of *History*, *Seek-Truth* hapned to see him, and knowing by his Habit that he was a Pilgrim, he presently struck up a bargain with him to bear him Company, and call'd the rest of us out of the Cave, a little way off from which we overtook *Spiritual-Man*, and so we all joyned Company and came along together, not one of us but *Yielding* being lost. He must

must needs follow the Seducer in the Town of *Vanity*, and so got a surfeit with excess of Wine which kill'd him.

Now I saw in my Dream, that the Pilgrims by this time were got over the Enchanted Ground, and entered into the Country of *Beulah*, whose Air was sweetned with all manner of Aromatick Perfumes; which revived their drooping Spirits, grown heavy and almost stupified with walking over the Enchanted Ground. Here were Trees growing, whose Fruits never fade away, and whose Leaves are always green. In this place there is a perpetual Spring, the Birds always singing, the Meadows adorned with Flowers, and all things abounding that are delightful. For it lies within sight of *Paradise*, and the shadow of the Celestial City reaches to it. Here they walked and comforted themselves with the pleasures which this goodly Land afforded, reflecting back upon the toils and hardships they had undergone, they solaced themselves with the thought that now they were near their Journeys end, and within plain view of the Celestial *Jerusalem*, which they had so long, and so fervently desir'd to see. The farther they walk'd, the plainer might the Glory of that place, and the more

more earneſtly did they long to come to it. So that they ſpurr'd one another forward with comfortable words, ſaying, *Come, let us go up to the Houſe of the Lord, our feet ſhall be ſtanding in thy Courts, O* Jeruſalem. *In the ſight of Angels we will ſing unto thee, O Lord, and will adore in thy Holy Temple.* And as they paſſed along, they came to certain Vineyards which belong'd to the King; and thoſe who had the Cuſtody of the Vineyards invited them in, ſaying, *Come in ye bleſſed of the Lord, and taſte ye the Wine that rejoyces the heart of* (a) *God and Man.* So the Pilgrims went into the Vineyards and drank of the Wine thereof, which inebriated them with Love and Joy, with deſire and hope to ſee the King's Face, of whom the Keepers of the Vineyards told them many glorious things, ſaying that he was the faireſt among a thouſand, therefore the Virgins loved him, and ran after the odour of his Ointments. They ſaid alſo that he was a great lover of Pilgrims, and that he himſelf took upon him once to be a Pilgrim. Many more good commendations they gave of him, which made theſe Men impatient till they got to the City; ſo they left the

(a) *Judges* 9. 13.

Vineyards and went forward, and run as it were for there Lives, thus they continued running till they came in sight of the Gate, but in a kind of a bottom they were stopped by a River which was very deep, and had no Bridge to go over it.

Moreover I saw in my Dream, that there sat a multitude of Men, Women, and Children of all Nations, Tribes and Languages on the Banks of the River, and many were in the River. So when the Pilgrims came down to the River-side, they sat down likewise on the Bank, and began to question one another how they should get over; also they asked of some that were sitting there before them, whether there was no other way to go into the City. And they answered them No. Then they were greatly perplexed in mind, to think how they should do to get over this River. But *Mary-o'-th'-World* said unto his Companions. Be not discouraged because of the River, for I will venture in first, and according as it fares with me, you may act. If I get over in safety, then ye may securely follow, but if I sink and perish in these deep Waters, then you have your choice before you: Do what seems good in your own Eyes. So he bold-

boldly rushed into the River, plunging himself over head and Ears in a moment, and they never saw him arise again: which did greatly dishearten the rest of the Pilgrims, and they knew not what to do, or which way to turn themselves. Whilst they were thus disconsolate and melancholly, there came flying to them a Man in bright cloathing, who said, Peace be unto you let not your hearts be troubled, because of the man who just now entered the River, and presently sunk out of your sight. His name is *Weary-o'th'world*, and his Circumstances answer his Name: For he has a long time lain under great discontent, because the Affairs of this Life went not smoothly on his side, he has met with a great many Crosses and Losses, Vexations and Troubles on the World. He has been crossed in Body, Soul, and Estate; in Wife, Children, and Friends: Now all these together made him weary of the World, and resolved to go out of it. But he suffered none of these things for Righteousness sake, or for the Name of Christ, but for his own Ambition, Covetousness, and Envy, which made him odious to all people that knew him; nay, he thereby put himself out of the Protection of Provi-

dence, so that nothing thriv'd which he took in hand. His Corn was blasted in the Field; his Barns were burned down to the Ground, when they were filled with the Fruits of a plentiful Harvest. His Body was afflicted with many diseases, which were occasion'd by his Lusts. His Wife and Children cursed him to his Face, because of his Tyranny and Cruelty. His Friends and Neighbours mocked and derided at his Calamities. And all things went against him. So in a pet he took up a resolution to leave the World, but he did it not for the love of God. Which was the Reason why you saw him sink in the Waters of this River and rise no more. It is not enough to be weary of the World, but to be weary of sin is that which is acceptable in the sight of God, and of great price. Besides he ought not presumptiously to have rushed into the River himself without Orders, but should have waited till the Kings pleasure was manifested to him, as you see many sitting along the River side, and waiting for the Kings command; and now I am sent with a Message to *Tender-Conscience*, to tell him it is the Kings pleasure he should come over next. So *Tender-Conscience*

science prepared himself to obey the Kings Summons, but his heart panted and all his Limbs trembled to think of what was become of *Weary-o'th'-World*, and for fear he should sink likewise. Whom when *Spiritual-Man* saw in this Agony he comforted him, bidding him be of good chear, saying, you are not the first, neither will you be the last that must pass through this River, all that have been before you since *Adam* have been forced to go through this River, except *Enoch* and *Elijah*, and so must all that come after you? Death is a debt we all owe to God and Nature, and it must be paid one time or other, earlier or later. There is an appointed time for all men once to die, and after death to come to Judgment. Therefore be not afraid of that which cannot be avoided.

Tender-Conscience. I am not so much afraid of Death, as of what will come after: I fear I shall never see the City of God, the Heavenly *Jerusalem*, whose glittering Walls and Turrets ravished my Eyes, when we passed through the Land of *Beulah*. I fear I am going down into a Land of darkness, where my feet will stumble on the dark Mountains, a Land without Light or Order, where there

dwells nothing but Sempiternal Horror and Confusion. This is that which makes my Heart-strings ready to break, and my Knees to smite one against another. Oh, that some one would hide me till the fury of his Anger be over-passed! Oh, that he would protect me in the secret of his Tabernacle! And shelter me under the shadow of his Wings! For yet a little while, and the Eye that seeth me shall see me no more. And with that word he enter'd the River, and finding the Water shallow at first, he was comforted, but as he waded along they rose up even to his Mouth and Nostrils, so that he could hardly fetch his breath; then he cryed aloud, saying, Save me, O God, for the Waters are come into my Soul. I sink in deep mire where there is no standing; I am come into deep Waters, where the Floods overflow me. Make haste to deliver me, O God, make haste to help me, O Lord. My Flesh and my heart faileth, but God is the strength of my heart and portion for ever. Thus cryed he, and still waded on till he came to the middle of the River, where he could find no bottom, so that his Head was covered with Water, and he had sunk away, had not the Shining One that invited

 him,

him, come flying to his assistance, and catching him by the Hair of the Head, held his Head above Water till he came over toward the opposite Bank, where it grew shallower, and he began to walk with ease, till he got clear out of the River, and when he stood upon the Bank on the other side he leaped for Joy, finding himself so marvellous light and active, that he thought he could fly, for the Garments which he wore all the way were very heavy, and they fell off from him in the River, so that now he was as light as a Bird.

Now I saw in my Dream, that the Shining One had no sooner set him on the shallow side of the River, but he went to the other side, and bid *Spiritual-Man*, *Zealous-Mind*, *Seek-Truth*, and *Convert*, follow him into the River, which they all did, whilst the Shining One flew over their Heads to the other side, where *Tender-Conscience* stood encompassed by five, or six men in bright cloathing. So the four men waded through the River with different circumstances; for *Spiritual-Mind* having been in deep Waters before, though not altogether so deep as these, had got some

skill in Swimming and keeping his Head above Water; but poor *Convert* and *Seek-Truth* were at a great loss, when they came toward the middle of the River, where the Waters were at the deepest, so that they cryed out for help unto him that is able to save, and their Prayer was heard, and a hand was reached forth which buoyed them up till they came to the shallow ground. So they walked through the rest of the River with ease, and came to their Brethren on the other side; but as for *Zealous-Mind* he thought to get over safer than any of them, and therefore privately he had gathered a bundle of Reeds, which grew by the River side, and he rested himself on them, but when he came to the middle of the River the Violence of the Current carried away his Reeds, and he sunk to the bottom, and ne'er was seen more. So in my Dream I asked one that stood by me, what was the Reason that he who had appeared so forward all along in his Journey, should now sink at last? And she answered me, It is not enough to be zealous and forward, but to be humble and charitable also is requisite. This Man was of a fiery temper, and had a Zeal indeed, but it was a disorderly Zeal, not

temper'd

temper'd with Charity and Prudence. Likewise he trusted in his own strength, as you saw by his leaning on the bundle of Reeds; now this was his Pride, for had he called on God for help, peradventure he might have been saved.

So I saw in my Dream that the four men, even *Tender-Conscience*, *Spiritual-Man*, *Seek-Truth*, and *Convert* wellcom'd each other to that side of the River, and the Shining Ones wellcom'd them likewise; and there came a bright cloud and covered them all, and they were carried up in the Cloud, through untracked paths of Air; and as they went up, the men in bright cloathing told them that they had watched over them all the way of their Pilgrimage, and had observed all their actions, which were written down in a Book; and that they had saved them from many dangers, tho' unseen by them. Thus the Cloud was carried up through the boundless Orbs above, and as they went through the Skyes, they saw the glorious Stars shining like Suns in the Firmament. At length when they came near to the Heaven of Heavens, a Troop of Holy ones came out of the City to meet them: Now the Foundations of the City was laid on the

top of the Eternal Hills. And all round about it were Fields of endless Light, wherein the Saints and Angels walked; then they came to the place, where the Antient of days was sitting, whose Garment was white as Snow, and the Hair of his Head like the pure Wool, his Throne was like the firery Flame, and his Wheels as burning fire. A firery Stream issued and came out from before him. Thousand thousands ministred unto him, and ten thousand times ten thousand stood before him. Then they came up to the Gate of the City, and the Pilgrims were bid to call there, which they did accordingly, and one looked over the Gate, to whom the Men in bright cloathing said, *These Men are come from the Valley of* Destruction, *these have gone through great Tribulation for the Love they bear to the King*; and they spoke to the Pilgrims to give in their Certificates, which they did, and the Certificates were presented to the King, who gave Orders that the Gate should opened unto the Pilgrims, so they enter'd in, and just at the entrance one met them, and said unto them, *Come in ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the World, enter you into the Joy*

of

of your Lord: Then a Multitude of the Heavenly Hoſt, with Harps in their Hands, met them, and ſang a Song which no Man underſtood, nor could ſing, but themſelves, and ſuch as are thought worthy to be admitted into that Bleſſed place. So I awoke, and behold it was a Dream.

FINIS.

AN ACCOUNT OF THE LIFE AND ACTIONS OF Mr. John Bunyan,

Late Inhabitant of the Town of

BEDFORD,

From his Cradle to his Grave.

Wherein Gods wonderful Mercies and Goodneſs towards him are lively ſet forth, and many other matters and things.

LONDON,

Printed for *J. Deacon* in *Guilt-ſpur-ſtreet*, *J. Back*, and *J. Blare* on *London-Bridge*, 1692.

THE INTRODUCTION

To the LIFE of JOHN BUNYAN,

A Painful and Faithful Labourer in Christs Vineyard, &c.

SInce it is rather the Goodness than the Greatness of the Person, that deserves Commendation, and shines as a Light for others to walk by, let none marvel that this talk is undertaken, not only in Obligation to the memory of a dear Brother and faithful Labourer in the Vineyard of Christ, but in laying down all the remarkable passages of his Life, and the wonders God did for him in delivering him out of many Troubles, Temptations, and Afflictions, they may prove extreamly beneficial to all that now survive him; and that it may in some degree be said of him, as it is Recorded of his Glorious Master, that he being dead yet speak-

eth

eth; and I was the rather inclined to do him this memorable piece of Brotherly Friendſhip and Kindneſs, becauſe I have found others have neglected it, who have been very converſant with him as well as my ſelf, even when he bore the heat and burthen of the day, to be accounted worthy of the Wages due to a faithful Servant, which he has no doubt now received from the beſt of all Maſters, to his unſpeakable and endleſs comfort; and therefore the Reader muſt expect what enſues to be Impartially and Candidly delivered, far from Flattery and Glozing, which too frequently take place in Tracts of this nature, the Author thinking thereby to inſinuate himſelf into the Favour of the Deceaſed's Relations, ſo that the blackeſt Vice and Deformity in manners, are rendered bright and beautiful, a fallen Spirit repreſenting, by this way of Transformation, an Angel of Light: But in this ſerious Relation you muſt expect no ſuch matter, but to find every thing in its proper ſhape, Plain and Convincing as the Doctrine he preached, to which I now proceed.

THE

THE LIFE and ACTIONS OF Mr. *John Bunyan*, &c.

IN setting forth the Transactions of the Life of this memorable Person, I shall go about, as Historians do, to search out his Geneology, or reduce his Pedigree from many Ages past, and inumerate the Exploits of his Ancestors: This I must ingeniously confess is a Task too hard for me to undertake; and indeed himself knew little of his Fore-Fathers, the remotest of his knowledge reaching but to his Grand-Father: But to pass this by as not much pertinent to our matter, let it suffice, He was the Son of an honest poor Laborring Man, who, like *Adam* Unparadiced, had all the World before him to get his Bread in, and was very Careful and Industrious to maintain his Family, especially as

as much as in him lay, and his urgent neceſſity would admit, in a Vertuous way of Education; in order to which, he acquainted this Son of his early with his duty towards God and his Neighbour, teaching him many Pſalms, Graces, and Prayers by heart, to ſeaſon him in his Infancy, making him attend his Devotion, when he hardly underſtood the meaning of it: And that he might be the better able to know the things that belonged to his Eternal peace, and carry himſelf well through the Wilderneſs of this World to the Heavenly *Canaan*, (the Land of Promiſed Joy and Pleaſure, after long Pilgrimaging in the deſarts of Labour, Trouble, and Sorrow, toſſed too and fro like a troubled Sea, by the various Tempeſts that ariſe from every quarter) he put him to School amongſt other poor Children, to learn what might ſuit his Capacity, where he appeared very prompt and tenacious, which overjoyed his careful Parents, who in the mean while were labouring to get an honeſt ſupport for him; But there coming divers Children to this School of ſundry qualities and degrees, in Manners and Education, ſome of them having very vicious Parents, had learned of them, as Vice is always ſooner

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ſucked in than Virtue, to Curſe and Swear, which was ſo habituated in theſe young Sinners, that Correction could not root it out.

Here it was that *John Bunyan*, by often playing and converſing with theſe offending Little ones, learned grievouſly to take the Lords name in vain, Curſe, and call evil Names, which neither his Maſter, nor his careful and much grieved Father could reclaim; for when fear had bared him from doing it, where he thought they might hear him, or be informed of it (ſuch was the ſeducing temptation of the grand Enemy of Mankind, to keep this tender Branch from being ingrafted into Chriſt the true Vine) it was ſuggeſted to him to do it in private, not thinking then that God, who ſees the very ſecrets of the heart, look'd upon him with Eyes of Obſervation, though not with Approbation: And thus he lived as one without God in the World, and cloſed with that Spirit that works in the Children of Diſobedience, which is no other but the Devil, who ſeeks by all manner of ways to bring poor Mortals into the miſerable gulf of Eternal Perdition, into which his aſpiring Ambition has thrown him headlong to Perdition, though the

ruin of poor Mankind can do him no manner of good, but the rather incenſe Divine Vengeanee to heap more torments on him in the end.

This bad beginning had this Man, who made ſo good an end; and although he at firſt took well his Writing and Reading *Engliſh*, never being acquainted with any other Language, yet when by evil Company he created to himſelf an evil habit, his loytering and delays, together with the tediouſneſs that grew faſt upon him, made him ſome few years after, in a manner, forget all

Having attained to ſome years, his Father, to break him of Ill Habits, put him to work for his living, thinking when his Body was imployed, his Mind would be intent upon the Occupation, and by degrees juſtle out the conceptions of vain thoughts, that are the Sources and Springs of Words and Actions. Accordingly he ſtuck to his Fathers Craft, that is, to learn the miſtery of a Country Brazier, which indeed, there, is but a ſmall degree from a Tinker, and ſo he was termed, the working part in mending Pans, Kettles, *&c.* that the good Wives bring when they come to the Market-Towns, being the greateſt

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of buſineſs; and though here he was much taken up and buſied, yet he found time enough to follow the ways of Wickedneſs, that Gods mercy and wonderful goodneſs might be more apparent in his Converſion, and being brought home as a ſtray Sheep to the Fould, through ſaving Grace. For as himſelf hath often ſince his Converſion, confeſt with horror and deteſtation of himſelf, That when he was but a Child, or at leaſt a ſtripling Youth, he had but few Equals for Lying, Swearing, and Blaſpheming Gods Holy Name, which became then to him as a ſecond Nature, not conſidering that he muſt dye, and one day give an Account before the dreadful Tribunal of the God of all the Earth, living as it were without God in the World, the thoughts of which, when he, by the light of Divine Grace, came to underſtand his dangerous condition, drew many ſhowers of Tears from his ſorrowful Eyes, and ſighs from his groaning Heart.

The firſt thing that ſenſibly touched him in this his unregenerate ſtate, were fearful Dreams, and Viſions of the Night, which often made him cry out in his ſleep in the Night, and Alarum the Houſe, as if ſome body had been about to murther him,

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and being waked, he would ſtart and ſtare about him with ſuch a wildneſs, as if ſome real Apparition had yet remained; and generally theſe Dreams were about evil Spirits, in monſterous ſhapes and forms, that preſented themſelves to him in threatning poſtures, as if they would have taken him away, or torn him in pieces: At ſome times they ſeemed to belch flame, at other times a contigeous ſmoak, with horrible Noiſes and Roaring.

This continued for ſome time, and there came others ſomewhat of another nature, ſeeming more pleaſing and alluring to Intice thoſe ſweet darling ſins that ſo much bewitch the World, and carry men away to the Pit of Deſtruction, as Carnal Concupiſential Deſires, thirſt after Rich and Unlawful gain, Vain-glory and Pomp with many others of the ſame black ſtamp yet when he began ſomewhat ſeriouſly to conſider, even theſe wrought darkneſs and confuſion in his Soul, and took him with unaccountable tremblings, and unaccountable melancholly. Once he dreamt he ſaw the face of the Heavens, as it were all on fire, the Firmament crackling and ſhivering, as it were, with the noiſe of mighty Thunders, and an Arch-Angel flew in

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midst of Heaven sounding a Trumpet, and a glorious Throne was seated in the East, whereon sate one in brightness like the morning-Star; upon which he, thinking it was the end of the World, fell upon his knees, and with up-lifted hands towards Heaven cryed, *O Lord God have mercy upon me, what shall I do, the day of Judgment is come, and I am not prepared?* when immediately he heard a Voice behind him exceeding loud, saying, *Repent*; and upon this he woke and found it but a Dream; yet, as he said, upon this he grew more serious, and it remained in his mind a considerable time.

At another time he Dreamed that he was in a pleasant place Jovial and Rioting, Banquetting and Feasting his Senses, when immediately a mighty Earthquake rent the Earth, and made a wide Gap, out of which came bloody Flames, and the Figures of Men tossed up in Globes of Fire, and falling down again with horrible Cries, Shrieks, and Execration, whilst some Devils that were mingled with them laughed aloud at their Torments; and whilst he stood trembling at this sight, he thought the Earth sunk under him, and a circle of Flame inclosed him, but when he fancied

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he was juſt at the point to periſh, one in white ſhining Raiments deſcended and plucked him out of that dreadful place, whilſt the Devils cryed after him to leave him with them, to take the juſt puniſhment his ſins had deſerved; yet he eſcaped the danger, and leaped for joy when he awoke and found it but a Dream: Many others, ſomewhat to the ſame purpoſe, I might mention, as he at ſundry times related them, but not to be tedious, theſe for a taſte may ſuffice.

Theſe were the firſt beginning to bring him unto Chriſt; but there was yet a great gulf between that coſt him abundance of Labour and true ſorrow of heart, accompanied with flouds of Tears, before he could attain the happy Region of a calm and quiet Conſcience, that lay beyond thoſe fears and doubts he was to overcome.

He beginning now to have a ſight of his ſins, found them very grievous, ſo that he, in a kind of diſpair, began to hearken to the Devils whiſpers, who ſuggeſted they were greater than God would pardon, and turned his thoughts, the more to diſtract him, upon the fearful torments of Hell-fire, and put a palpable fear in him, that having abuſed and highly affronted ſo good

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and Gracious a Saviour, he would turn his back upon him, and bar him the benefit of his Mediation and Meritorious death and passion, and that consequently that everlasting Destruction from the presence of an angry God must be his Portion, with Devils and Fiends, bound in Chains of Darkness, to the Judgment of the great day: These things worked in his mind like the ebbing and flowing of the Sea, and damped him many times all of a sudden in the height of his Recreations and Jollity, so that he would retire from his Companions and weep, but not so much for sin, as for the trouble and affliction of his mind; and the foolish vanity of his Heart made him go so far as to wish there was no Hell, and that if there were, that he might rather be a Devil, than one of the damned, so to torment, and, as he fancied, not to be tormented; and the dark Clouds that over-shaddowed his Soul, yet obscuring the brightness of Gods Countenance from him, he still, for all those thoughts that at certain times came into his mind and frightened him, continued in the very sink and puddle of his sins, and was not content to commit them himself, but drew others in, becoming the head Leader of a vicious

Company, that he might justly cry out with *Austin*, *O with what Companions have I walked the Streets of* Babilon! And although when he revelled in the Pallace of Destruction, he strove to hide and extenuate his Transgressions, or set very light by them, yet when Grace had enlightned him, and the Convictions of his Conscience made him take Shame to himself, and give Glory to God, he would always freely confess, upon occasion, that he thought himself one of the worst of Sinners.

Thus he continued growing up to Mans Estate, spending and trifling away his time and money, so that Poverty very frequently afflicted him; yet God, who had a design to bring him out of this *Sodom* of Abomination and Uncleanness, took care not to let him utterly sink, with-holding him, with a Fatherly tenderness and affection, from running head-long into the Snare that was laid to take his Soul.

He mainly shunned places of Devotion, and minded not the Sabbath; and it was tedious to him to hear any one speak of good things, or read Godly Books; and he could once have thrown up Groats, or Pile, whether he should be saved or damned; yet such is the Love of God to poor Sinners,

Sinners, that in such a careless state he will not leave nor forsake them to their utter ruine, though he may draw the dark Clouds of his Anger over them for a time, and shut up the light of his Countenance from them, to make their Souls feel the heavinesse and bitternesse of their Sins, to alarum and awaken them from their Lethergy of Iniquity, and where mild Potions will not work, to use Soul-starting violent ones, and let the loud amazing thunders of Terror be heard, before the still voice of Peace and Consolation.

Yet the Tempter had so blinded this Man, that although he could not abhor sin in himself, so as to refrain it, yet he could reprove it in others; a thing very odd and strange you'll say; yet indeed it is what frail Mankind is too prone to, which our blessed Saviour Remarks, when he bid the Hypocrite take the Beam out of his own Eye, before he meddles with the Moat in his Brothers.

Mr. *Bunyan* thus continued till he arrived at twenty years of Age, sometimes pleased with his course of sinning, and sometimes troubled and afflicted at it, being yet wavering, and unresolved what to do; yet in the end, the Flesh pleading power-

ful, prevailed against the willingness of the Spirit, and he made a resolution to indulge himself in such carnal delights and pleasures as he was accustomed to, or that fell in his way; but notwithstanding all he did to stifle it, Conscience would ever and anon cry out of the Injury he did her, by endeavouring to oppress and stifle her with loathsome sins, and laid before him his Ingratitude to God, his Maker and Preserver, who had delivered him out of many dangers, as from Drowning, the poison of a Serpent, and a fall into an exceeding deep Pit, as he was travelling in the dark, from sickness, and finally had sustained him by Food and Rayment, even to his own Admiration: For his neglecting his business, and following Gaming and Sport time, to put melancholly thoughts out of his mind (which he always could not do) had rendered him very poor and despicable; yet those few Friends he had, thinking that changing his condition to a State of Marriage might reform him, urged as a seasonable and comfortable advantage; but the main thing was, that his Poverty and Irregular course of Life made it very difficult for him to get a Wife suitable to his Inclination; and because none that were

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Rich would yield to his Allurements, he found himself constrained to marry one without any Fortune, though very Virtuous, Loving, and conformably obedient and obliging, being born of good honest Godly Parents, who had instructed her as well as they were able, in the ways of Truth and Saving Knowledge; and her Husband going on at the old Rate, she endeavoured to make him see his wicked ways, and to lay before his Eyes the vanity of Sin, and the danger that attended its wages, being no less than Death, and that not Temporal but Eternal: And having two or three Books left her, which it seems was all, or the greatest part of her Dowry, she frequently inticed and perswaded him to read in them, and apply the use of them to the reforming of his manners, and the saving of his Soul.

To the voice of his Wife he hearkned, and by that means again recovered his Reading, which, by not minding before, he had almost lost; but by this perusal he profited little, as to matters of Religion, keeping on the old course: And when the unnatural Civil War came on, finding little or nothing to do, to support himself and small Family, he, as many thousands

did, betook him to Arms, where a wonderful Providence prevented him from perishing in his Sins, which he has often since acknowledged, with up-lifted Hands and Eyes to Heaven: For in *June* 1645, being at the Siege of *Leicester*, he was called out to be one who was to make a violent Attack upon the Town, vigorously defended by the Kings Forces against the Parliamentarians, but appearing to the Officer, who was to command them, to be somewhat awkard in handling his Arms, another voluntarily, and as it were, thrust himself into his place, who, having the same Post that was designed Mr. *Bunyan*, met his Fate by a Carbine shot from the Wall; but this little or nothing startled our too secure Sinner at that time; for being now in an Army where wickedness abounded, he was the more hardened that he was not singular, but had others as bad as himself: Yet one day I remember he declared, that the first Impulse upon his Mind, was the sharp rebuke of a Woman, who was her self reputed of a slender Vertue, who hearing him garnish his Discourses, as he termed it, with Oaths at the beginning and at the end, severely reproved him, and admonished his Companions to shun his

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Converſation, or he would ſpoil them, and make them as bad as himſelf: This coming from one he ſo little expected it from, made him turn up himſelf, and conſtrained him, what through ſhame, and fear of further diſcourſe, to be more wary in Speeches, ſo that by degrees that unprofitable ſin began to forſake him, to his own ſomewhat better Comfort, and the Joy of his Friends: However, although this ſomewhat abated, yet ſo buſie was the Tempter, that in the room of it he thruſt in other natural Corruptions, and bridled him back from Heaven, and hindered from his ſight thoſe Joys God has ever in ſtore for returning Prodigals and Repenting Sinners: However, he was often curbed, checked, and had grievous damps upon his Soul, by the Impreſſion of ſtrange Voices he heard, or ſuppoſed to hear, as falling from Heaven, being no doubt the Impulſes and Motions of Gods holy Spirit, to draw this Brand out of the Fire, that Satan had blowed up in his own corrupt Heart to conſume him.

The grand Tempter of Mankind, finding theſe ebbings and flowings, and fearing at laſt to looſe his hold, reſolved to faſten on him, if poſſible, the

strong Cords of Dispair, insinuating that he had already sinned away his day of Grace, and that now there remained no hopes of Mercy, and that his indeavouring to repent would be but in vain, seeing he had so grievously offended, closing his Eyes to those comfortable Scriptures that should have relieved him, and given him a taste of Gods mercies to returning Sinners. He went indeed to Church, and seemed there very devout, or rather demure, yet he no sooner came without the Walls, but he hasted to his Companions, and to his Revels and Disports, which were usually on the Sabbath day; but once as he was at this business, a chilling fear and horrour seized his Soul, he fancying a voice from Heaven threatned him with Damnation and Eternal Flames, if he did not immediately forsake his sins, so that all amazed he stood like one that had been Thunderstruck, and knew not what to say or do, whilst his lewd Companions stood admiring at the sudden change.

This could not for a time be out of his mind, but kept a Superiour awe upon him; but temptations, like a Tide driven back by a furious Wind, returning at last with a stranger Violence, bore away all before them.

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But these things in the end put him into many doubts and fears, which brought him to serious considerations with himself, that if he went on in this course, he could not expect Gods favour, and without it he imagined he could not be otherways than miserable for ever: He was startled once at *Bedford* upon hearing discourses of Regeneration, and Newness of Birth, a thing he had been a stranger to, and knew not what it meant; and the rather he was driven unto Wonder, because it proceeded from a mean sort of poor People, with much Alacrity and a feeling sence of Joy, from whom he conld reasonably have expected no such things; this made him however shake off his wicked Companions, and begin to be more reserved in his Life and Conversation; but the Devil soon raised a Conflict in his Soul about the nature of Faith, the true ground of which he being ignorant of, began to question whether he had any or no, nor knew he, though he was very cautious of coming to a point, how to know whether he had or not: The Devil suggested it must be known by Miracles; and he was foolishly going about to try that way, but a secret Impulse checked his Folly.

About this time, a very large Liberty being given as to Conſcience, there ſtarted up a Sect of looſe prophane Wretches, afterward called Ranters and ſweet Singers, pretending themſelves from, or being incapable of Sinning; though indeed they were the Debaucheſt and Profligate Wretches living, in their Baudy Meetings and Revels; for fancying themſelves in *Adam*'s State, as he was in Paradice before the fall, they would ſtrip themſelves, both Men and Women, and ſo catch as catch could, and to it they went, to ſatiate their Luſts, under pretence of Increaſing and Multiplying.

As vain as Mr. *Bunyan* had been, his Reaſon carried him beyond cloſing with Superlative Sinners, though a great many had cloſed with them, and amongſt others, one whom he had noted, a little before, for a very Religious Man, which became afterward a ſtumbling block of offence to him, and made him imagine, if ſuch fell ſo eaſily, it would be hard for him to riſe out of the mirery ſink, wherein he had been ſo long wallowing; and how did he know but that his day was paſt, and for a few unpleaſant ſins, *Eſau* like, he had ſold his Birth-right to Heaven; and though now he

he should seek the blessing with Tears, he was in all likelihood to go without it.

This was grievous and bitter to his Soul, and made him fly to the Scriptures for Comfort and Refuge; but still as he found one Text for Consolation, another would thrust in between that was no ways agreeable to his Condition, and fix the sharp and angry points of Gods threatned displeasure in his Soul, which would in a manner drink up his Spirits, and leave him faint and languishing! But his Prayers and Tears, after great and many difficulties, wrested, as it were, with the Almighty for a blessing, and prevailed, so that he now began to understand the nature of saving Grace, and Gods Mercies in Christ Jesus, held forth to poor Sinners, that come in and prostrate themselves before him, and amongst other Sects that had separated themselves from the National, he observed a little Flock that gathered together from, in, and about *Bedford*, with the harmless Conversation of whose Life and Manners he began to be mainly affected, desiring that he might come up to such a strictness, and blameless way of living, as might render him worthy of being one of their Congregation, and then he concluded

cluded it would go well with him. He had upon this some Dreams, or Visions, much different from the former, that greatly incouraged him, yet a great measure of those Clouds and Darkness were at times over-shaddowing him, and hindred the beams of Divine Love from penitrating into his Heart, so as to make him sensible of Gods favour. He considered how severely God had dealt with the best of Men, when they provoked him by sin, of which many were recorded in Holy Writ. This again would every now and then strike him as far back by Fear, as he had advanced by Presumption, knowing the vast disproportion between them and himself, so that he went often wandering and musing by Hedges, Woods, and other solitary Places, to avoid Company. Then after musing he would say to himself, that God only outwardly afflicted these Good Men, but did not cast them off, nor bar them Heaven, the which if he could gain at last, he did not value what afflictions he underwent in this World, and thereupon gave himself up to a strict Mortification, and so often read the Holy Scriptures, to look out Balm for the Wounds of his Soul, that he got the greatest part of it by heart,

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which continued with him to his dying-day.

I might mention many passages of his struglings of this Nature against the Suggestions and Temptations of the Devil, which made him stagger too and fro in his Resolutions like a drunken Man; nor was it the least of his efforts, to put into his head at sundry times, that he was past recovery, by committing the unpardonable Sin against the Holy Ghost, in denying his Saviour, when he had known him, and rejected the Mediator of the New Covenant.

But having heard sufficiently of his Sorrow, now let us come a little nearer to the day that his Soul was refreshed, and in which God made the bones which he had broken to rejoice; for although Sorrow may last for a Night, yet Joy comes in the morning to bind up the bruised Reed.

He by this time had entered himself amongst a Congregation of good People, who received him with Joy, upon the certain knowledge of what he had undergone, with his firm Resolution of Amendment, and renewing himself in the ways of Righteousness. He had, notwithstanding this, a great many Conflicts with himself, in relation

relation to his unworthiness, before he could be perswaded to take the Holy Sacrament; and when he did it, he was forced to keep in continual Prayer, for fear of wandering thoughts, or suggested temptations, and did not for some time find so much comfort in the receiving that Adorable Mystery, as he afterward praised God for.

He had been but a few years a Member of this Congregation, when his Promptness in Prayer and the Scriptures gave the People hopes, that he would be one day what he proved, and thereupon they at a private meeting desired him to expose his Tallent, in edifying the People, which he very modestly excused; but being pressed to it by those he ought to oblige, at last he consented to it, though his bashfulness, and the doubt he had of his own Abilities made him then decline a publick Assembly, and only dispense his gift amongst some Friends privately met, which appeared so extreamly edifying, that every one protested they gained much thereby, and that his words made extraordinary impressions upon their Souls, which made him rejoice, though not out of Vain-glory, or desire of Applause, that God had wrought any

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thing of that kind by his Miniſtry, and that ſo vile a wretch, as he had been, ſhould be ſo favoured by the Higheſt, as to do any good in his Generation. Thoſe that heard him were extreamly deſirous that he would continue amongſt them in the ſame way, and found a melting under his Expreſſions: He taught them from a bitter Experience to avoid the temptations of Satan, that at all times, even in their ſecurity, put in to ſtartle their moſt ſerious thoughts, and diſtract their Devotions: He laid open before them the ſaving Promiſes, and dreadful Denuntiations of the Scripture, and ſent it ſo home, that not only it created Joy, but Trembling.

Thus for a time he continued, and at ſundry meetings of good People ſeemed, in their apprehenſion, to out-do moſt of elder years; which made them not only praiſe God in their Congregation, but even in their ſecret Retirements, that ſuch a Light was ſprung up amongſt them, to be a Light to their Paths, and a Lanthorn to their Feet; each one, upon their departure, confeſſing, that their hearts were moved at his words, and that he had preſſed it home unto them. I need not tell you that he pretended to be Orthodox, as to

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the Church Eſtabliſhed by the Law of the Nation; for all that knew him can bear witneſs he was of a ſeparate Congregation, his Doctrine nothing varying from the expreſs Word of God, though not complying in ſome things with the National Church, in manner and form of Worſhip, or, as it is properly termed, Decency and Order.

When he had ſome time Preached to private Aſſemblies, where a few were preſent, he went into the Country with ſome of the Elders of the Congregation, who had a long while edified the People, and in obedience to their deſires or commands, gave words of Admonition and Exhortation to the People, till at laſt he was importuned, and by that importunity prevailed withal, to deliver himſelf in publick, which he did not without Prayers to God, to inable him in the performance thereof; and therein he found great incouragement, not only as to the inward motions of his mind, but likewiſe as to his benefiting his Hearers, comforting himſelf that many were called to this Office by the inlivening of Gods Grace, who otherwiſe could not be capable of it: He conſidered many of the Apoſtles were Ignorant, before

fore God enabled them for the Miniſtry; yet not daring to aſſume any thing that might come near to himſelf, he imbraced, in the moſt humble manner, the mercies of God towards him, and adored that Divine Majeſty that had drawn him out of the ſink of Sin, to make him worthy to bear his Name, confeſſing his own Vileneſs, and that it was a bleſſing he once thought he never could have expected, and now gloried in nothing more, than in hoping it might be poſſible for him to convert a Soul to Chriſt.

He ſaw his powerful and piercing words brought Tears from their Eyes, and melted their Hearts, but without Gods Grace he knew that would not long continue upon them; but by often teaching, at laſt he ſaw ſuch evident Signs of Contrition in his Hearers, that he boldly expreſſed himſelf in Saint *Paul*'s words, *viz. Though I be not an Apoſtle to others, yet doubtleſs I am unto you, for the ſeal of Apoſtleſhip are ye in the Lord*, 1. Cor. 8. 2.

By this time his Family was increaſed, and as that increaſed God increaſed his

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Stores, ſo that he lived now in great Credit among his Neighbours, who were amazed to find ſuch a wonderful Reformation in him; that from a Perſon ſo vile as he had been ſhould ſpring up ſo good a Chriſtian; and People who had heard his Circumſtances came many miles to hear him, and were highly ſatisfied; ſo that telling their Neighbours, more crouded after him, inſomuch that the place was many times too ſtrait for them: For although he often confeſſed he had fears upon him, and doubts, and ſometimes tremblings, inward evil ſuggeſtions, and temptations, before he ſtood up to ſpeak, but he no ſooner began to utter the word of God, but they all vaniſhed, he grew warm with a fervent Zeal, and nothing obſtructed his Delivery.

His Congregation, as I ſaid, increaſing, a ſtop was put to that Liberty of Conſcience, that is, Freedom in Congregating and Teaching, which had been Indulged by Proclamation, in the former part of the Reign of King *Charles* the Second, and the Penal Laws againſt Diſſenters ſtrictly put in Execution againſt them; and many were incouraged by Rewards, to Inform againſt, and Proſecute thoſe that met.

This

This hot Profecution ſilenced many, who fled becauſe they were but Hirelings, and cared not what became of the Flock, ſo they got their Fleeces; but our true Champion ſtood, reſolved not to let go what God had ſo mercifully put into his hands; yet, that he might not appear Contemptuous to the Government he lived under, he thought fit to move in this with Caution, and therefore aſſembled more privately, ſometimes in a Barn, at other times in a Milk-Houſe, or Stable, and indeed ſuch convenient places as they could, to avoid giving offence, conſidering it is not the place that God regards, but the Purity of Heart and Intention; but theſe places were not ſo ſecret, but prying Eyes got an Inlet, and ſome diſturbances they had by the Order of the Juſtices with louder threats, that if they repeated the like again they muſt expect no favour.

He finding he could not go on with his proceedings here, reſolved, as it was commanded the Apoſtles in ſuch caſes by our bleſſed Saviour, to fly unto another City, or Place; and ſo acquainting moſt of his Hearers whither he intended to retire, many followed him, and in his Journey-

Journeyings he visited many at their Houses, and gave them Consolation, arming them with a steady Resolve to be patient in suffering, and trust to God for their reward, and promised them that he would discuss some points in that nature at a private Meeting, where their joynt Prayers being put up to God, might be more available.

In short, they met one Evening, to the number of about forty, yet could not do it so obscurely, but that Spyes were upon them, and a Justice in those parts being informed of it, came immediately upon them with several Constables, and such as they had promised to be aiding to them, and beset the House, and upon the first demand the Doors were opened; and although Mr. *Bunyan* was perswaded (when news was brought they approached) to fly by a back Door into an adjacent Wood, he would not be prevailed withal to do it in so good a work, but kept his standing, and continued speaking to the People, when they entered: The Justice commended him down from his Stand, but he mildly told him he was about his Masters business, and must

must rather obey his Voice than that of Man. Then a Constable was ordered to fetch him down, who coming up, and taking hold on his Coat, no sooner did Mr. *Bunyan* fix his Eyes stedfastly upon him, having his Bible then open in his hand, but the Man let go, looked pale, and retired; upon which, said he to his Auditors, *See how this man trembles at the Word of God!* But knowing it in vain to contend, being commanded in the King's Name to be obedient, he came down, and was carried to the Justices House, the rest of the People being dismissed, where finding he must go to Prison, and being startled a little at that, more for his Families sake than his own concern, he offered sufficient Bail to appear and answer what Charge should be laid against him, the next Assizes, or Sessions, unless it would be given for his good Behaviour, which was, in their Terms, That he should Teach no more; but rather than any such thing should be ingaged on his behalf, that he never intended to keep, he resolved to cast himself and his Cause upon God, what would come of it.

To be brief, though many Intercessions and Intreaties were made on his behalf, he was sent to *Bedford* Goal, where sometimes he

he sighed, and sometimes with *Paul* and *Silas* he sung in Prison, Psalms, and Hymns to his Maker, that in his good time he would deliver him out of all his trouble, and sent comfortable Letters to his Family, that they should not be cast down at his Afflictions; for that God who had suffered him to fall into them, would deliver him out of them.

The Assizes come, amongst other Prisoners, he was brought to answer for himself: He declared he had not, or ever designed any Injury or Prejudice to the Government, but his mean indeavour, was to shew the Ignorant the way to Christ and Saving Knowledge, which through mercy he hoped himself had found out, and that although he could not comply with the Ceremonies of the Church of *England*, though it was the National Religion, he hoped that was no sin; and as for his Doctrine, he challenged all that had heard him, to prove it in any point, or particular, disconsonant to the Word of God.

For they had charged him as a Maintainer, and Upholder of Routous and Riotous Meetings, unlawful Conventicles, and Assemblies, and not being in Conformity with the Church Established; and urged him

him to know whether he would now Conform, or not, and leave off for ever his way of Teaching; but he absolutely refusing so to do, and not denying that he had followed this way for about five years, they took it, *Pro confessio*, that he was guilty of his Charge, and proceeded, after they had laid their Heads together for a time, to pass upon him a Sentence of Banishment out of the Kingdom, not for Limitation, but for ever: And so he was returned to Prison, in expectation of its being put in Execution: And whilst he was suffering under this Affliction, between cold Stone-Walls, in a close Confinement, his Enemies abroad were labouring to press down, and stifle his Reputation with Calumnies and Reproaches; they not only reaped up what was true of his former wicked Life, but added many grievous things to his Charge, that he was utterly innocent and ignorant of.

Under this Affliction his thoughts were many times various, and fears broke in upon him, for he knew not but by the same rule they had power to banish him, they might cause him to be Executed; and this was buzz'd into his Ears by one of his Goalers,

Goalers, thinking by this means to oblige him to raiſe a ſum of Money among his Friends abroad, to purchaſe a Reprieve, or Pardon, and that then he might come in for ſnack; yet he prepared for the worſt, and reſolved if it came to be his hard Fortune, by the aſſiſtance of God, he would dye like a valliant Chriſtian in ſuch a Cauſe; but when he came up to theſe reſolves, the care of his Family would come upon him, and with a feeble tenderneſs diſarm him of his reſolution, ſo that he would be at a ſtand, to think what would become of his Wife and poor Children, if he were taken away from them, one of his Children eſpecially being blind and helpleſs; yet in the end growing full of Courage, and finding his former weakneſs but a temptation of Satan, he confirmed himſelf to Seal his Teſtimony, which way ſoever he ſhould be called unto it, but having, in expectation of the Iſſue, continued upwards of twelve years, where he writ ſome good Books, and found abundance of Gods goodneſs to his Soul; the Reverend Dr. *Barlow*, Biſhop of *Lincoln*, coming into thoſe parts, and being truly informed of Mr. *Bunyan*'s Sufferings, he,

out

out of a true Chriſtian Compaſſion, took a ſpeedy care to be the main and chief Inſtrument in his deliverance; for which, as a hearty acknowledgment, Mr. *Bunyan* returned him his unfeigned thanks, and often remembered him in his Prayers, as next to God his Deliverer.

When he came abroad again he found his temporal Affairs were gone to wreck, and he, as to them, to begin again, as if he had newly come into the World; but yet he was not deſtitute of Friends, who had all along ſupported him with neceſſaries, and been very good to his Family; ſo that by their aſſiſtance, getting things a little about him again, he reſolved, as much as poſſible, to decline Worldly buſineſs, and give himſelf wholly up to the Service of God: His former ſufferings could not make him think of laying aſide his work in the Miniſtry, to which God had ſo mercifully been pleaſed to call him, when he was ſinking under the weight of his Sins; whereupon he went from Houſe to Houſe and taught in private Families, where five were allowed by Law to meet: And now the edge of heat being ſomewhat taken off againſt the Diſſenters, and an Indulgent Proclamation coming out, he ga-

thered his ſcatter'd Flock, and from larger experience, confirmed them in a full relyance on God for Metcy and Favour. And now to make him more known and noted in the World, out comes his Firſt Part of his Pilgrims Progreſs, and divers other Tracts, which gained much Approbation and Applauſe, and in which his Name ſhall live to the end of the World; ſince which a Second Part, and now this Third is extant, compleating the whole, wherein are ſuch Lively Repreſentations of things Figured out to the mind, that it cannot but be very pleaſing and delightful, as well as profitable, to a Godly Life, in directing the way we muſt go, if ever we intend to be happy.

This good Man took up a great part of his leaſure time in going up and down the Country, and there viſiting the Poor and Sick, and diſtributing among them ſuch Moneys as was in his Congregation for Charitable uſes, giving them as well Spiritual Advice, as Temporal Subſiſtance, and made a great many poor Ignorant Wretches ſenſible of the dangerous ſtate they were in, and to cry out for mercy and pardon of their Sins.

He

He often, in his latter days, came to *London*, and his Works being here before him, made him the better accepted; for not only the Ignorant, but even the Learned, approved, and the rather admired them, becauſe he was a Man of no Learning, as to School matters, which he ever modeſtly confeſſed, being only capable of Writing and Reading *Engliſh*; and, contrary to ſome Authors, was ſo Ingenious, that if he put in a Word, or Sentence of *Latin*, he told where he had it.

In the year 1683, towards the latter end of it, the Proſecution of the Diſſenters grew hot again, and ſo continued to the third year of King *James*'s Reign, in which time he ſuffered much in the ſpoil of his Goods, ſhort Impriſoments, and the like, yet never failed to comfort and ſtrengthen them he found wavering: And when Liberty of Conſcience was again given, in hopes of bringing in Popery, he was not in ſuch haſte, as many Diſſenting Miniſters were, to applaud and approve it; for though he allowed it good in it ſelf, yet the deſign he well knew, in the end, would prove very bad: He admoniſhed his People to a ſtrictneſs of Life, and to be Circumſpect in their ways, for he ſaw a ſtorm

coming, that nothing but God's Mercy could prevent: He did not, as others, incourage them to chuſe ſuch Parliament Men, as ſhould take off the Penal Laws and Teſts, as foreſeeing it would be an Inlet to Popery, nor would be prevailed with by the Regulators of Corporations, to take any place of Truſt upon him, or be bribed to do an ill office to his Country.

During theſe Tranſactions, he Preached ſeveral times about *London*, and particularly in the Pariſh in *Southwark*, where he had an Audience of about five hundred People, and though many came only out of Curioſity to hear, they went away Admirers of him. He yearly made it his buſineſs to Ride his Circuit in the Country, as he called it, and viſit thoſe of his Perſwaſion, inquiring ſtrictly into the Affairs of their Souls, and, by his Authority, reconciling differences among them, which ſaved much Charges.

It was about ſuch like Chriſtian good Offices as theſe he exerciſed his Tallent in, as the laſt good Offices of his Life; for taking a tedious Journey in a ſlabby Rainy day, upon ſuch an occaſion, and returning late to *London*, he was entertained by one Mr. *S*——— a Grocer on *Snow-Hill*, with all

all the kind indearments of a Loving Friend, but ſoon found himſelf indiſpoſed with a kind of a ſhaking, as it were of an Ague, which increaſing unto a kind of a Feavour, he took his Bed, where growing worſe and worſe, he found he had not long to laſt in this World, and therefore prepared himſelf for another, towards which he had been Journeying, as a Pilgrim and Stranger on Earth, all the Prime of his days: His Prayers were fervent and frequent, and even he ſo little minded himſelf, as to the concerns of this Life, that he comforted thoſe that wept about him, exhorting them to truſt in God, and pray to him for Mercy and Forgiveneſs of their Sins, telling them what a glorious exchange it would be, to leave the troubles and cares of a wretched Mortality, to live with Chriſt for ever, with Peace and Joy inexpreſſible, expounding to them the comfortable Scriptures, by which they were to hope and aſſuredly come unto a bleſſed Reſurrection in the laſt day: He deſired ſome to pray with him, and he joyned with them in Prayer, and the laſt words, after he had ſtruggled with a Languiſhing Diſeaſe, were, *viz. Weep not for me, but for your ſelves; I go to the Father of our Lord Jeſus*

Christ, who will no doubt, through the Mediation of his blessed Son, receive me, though a Sinner, where I hope we e're long shall meet, to sing the new Song, and remain for everlastingly happy, world without end. Amen.

He died with much Meekness and Patience, *August* 17. *Anno* 1688, and in the 59*th.* year of his Age. His Funeral was performed with much Decency, and he buried in the New Burying Ground by *Moor-fields*, where his Body sleeps in Dust, till it shall be raised and united again to the Soul, to meet Christ at his coming in the Clouds of Heaven, to Judge the World, and hear the comfortable words of, *Well done thou good and faithful Servant*, &c. The which that we all may, let us so strive, as he has striven, and be happy. *Amen.*

A Short

ELEGY

In Memory of

Mr. *John Bunyan*,

Who departed this Life *August* the 17th. 1688, and in the 59 Year of his Age.

Written by a Dear Friend of his, &c.

THe Pilgrim travelling the worlds vast stage,
At last does end his weary Pilgrimage:
He now in pleasant Valleys does sit down,
And for his toil receives a glorious Crown.
The Storms are past, the Terrours vanish all,
Which in his way did so affrighting fall:
He grieves nor sighs no more, his Race is run
Successful, that was so well begun.

You'll say he's dead: Alas! he cannot dye,
He's only chang'd to Immortality:
Weep not for him who has no cause of Tears,
Hush then your Sighs, and calm your needless fears.
If any thing in Love to him is meant,
Tread his last steps, and of your sins Repent:
If knowledge of things here at all remains,
Beyond the Grave to please him for his pains,
And suffering in this World: Live then upright,
And that will be to him a grateful sight:
Run such a Race as you again may meet,
And find your Conversation far more sweet;
When purg'd from Dross you shall unmix'd possess
The purest Essence of Eternal Bliss.

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